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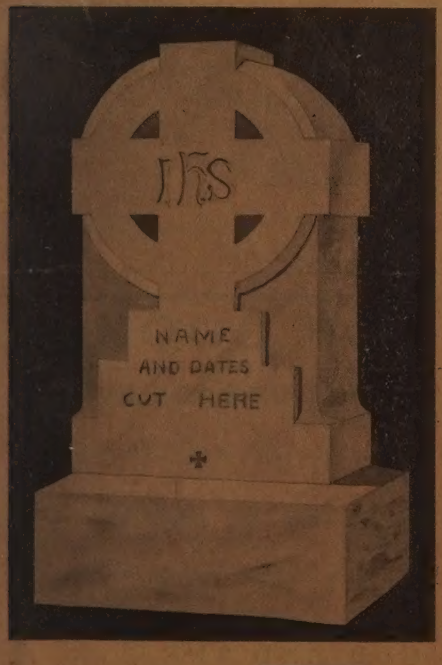

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With which are united "The American Churchman," and "Catholic Champion."

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THE NAME CONTROVERSY REVIEWED.

WE ASK to-day that Churchmen will go quietly into "committee of the whole" and see whether we may not reach some conclusion, prior to the meetings of the May and June conventions, on the Name of the Church.

In five papers, each from the pen of one qualified both by learning and by position to act as the exponent of a greater or less number in the Church, the reasons for the several propositions on the subject have been laid before us. To these several writers—Chief Justice Stiness, the Bishop of Albany, the Bishop of Pittsburgh, the Rev. William Short, and the Bishop of Milwaukee—we desire to express thanks for the careful expressions on the subject given to us. It is by means of a comparison of these several points of view that Churchmen must determine upon a line of action.

The chief purport of a name is to distinguish a body or an object. Description is a secondary consideration. Yet a body distinguished by a name that suggests a misleading description, is under a handicap thereby if it is important that its character should be a matter of common recognition.

As a Church, the body to which we belong makes one distinguishing claim that receives the largest stress in all our apologetic literature; and that is the claim to organic relationship with the body founded by our Blessed Lord, to whom He promised His perpetual presence, and against whom He said the gates of hell should never prevail.

Beyond that distinguishing point, this Church is also able to take her several articles of belief and defend each one specifically, from the Bible, from history, and from reason. This she is always ready to do. Yet when we have before us, as so constantly we have, a perplexed inquirer as to what voice, amidst the clash of ecclesiastical claims, should be listened to and followed, we do not take the teachings of each and every sect in Christendom, subject them to logical analysis, disprove them, and then prove each separate doctrine of the Church. To make such an attempt would speedily cause the ordinary inquirer to give up his quest in despair. He could give neither the time nor the study, frequently he would also lack the intelligence or the education, necessary to enable him to pass confidently upon the manifold issues in controversy between the various religious bodies.

And yet, if these issues are of no importance, or if the determination as to ecclesiastical affiliation is not important, why do we, at large expense, maintain the organization of the Protestant Episcopal Church? Surely, in that event, we might at least make one less body among the sadly dissevered fragments of Christendom. Surely, there must be some reason why we deem it important that persons should be and should remain connected with this Church, or, in the interests of Christian Unity, we should disband. That reason we find, in the claim that this Church is in fact the representative (or, some might prefer, the *best* representative) of the Church founded by our Lord, that may be found in this land.

We take it that it is not necessary at this point for us to prove the great importance of working to achieve Christian Unity. We shall assume that all Churchmen, at least, are agreed upon that importance. Happily, we can now count also

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upon the agreement likewise of the great majority of thinking people outside the Church.

But if Christian Unity may ever be attained, it must be had by the repression of the spirit of sectarianism, which is the spirit of disunity. Here it is always easier to see the faults of the other party than of ourselves. We are all agreed that Congregationalists, Presbyterians, Methodists, Reformed Episcopalians, were possessed of the sectarian spirit when they abandoned the communion of the historic Church. It has not been so easy to see that we also, and our fathers, were likewise possessed of the same spirit, so that at times we made ourselves altogether unlovely, and tempted our brethren so that, by reason of our own faults as well as theirs, they fell into schism.

It is easy to argue that if our brethren would only abandon their schisms there would be unity. It is less easy to observe that if *we* would abandon *our* sectarian spirit, our brethren would be far more liable to abandon theirs.

It is that very duty of self-reformation that we feel is incumbent upon us of the historic Church, if we would in fact aid in the reunion of Christendom.

Now this process of self-reformation, which is the least popular but the most practical of all the devices that have been preached in the interests of reunion, would, if honestly carried out, have a twofold effect upon ourselves. It would, first, bring us closer to the Christ-like ideal in life, and it would, secondly, bring us, as an organization, into closer resemblance to the Church of the earliest Christian centuries. It would boil out from us the spirit of sectarianism. It would purify the Church from the excrescences that she has gathered through the conflicts in her history. It would fit her to be the spiritual home of all men. That would be the primary effect.

And the secondary effect would be that it would develop in us the missionary spirit, so that we would in good faith long and seek to draw all men into this purified contact with the Body of Christ. The missionary spirit and the reunion spirit are, in fact, one and the same. Self-reformed, we should then seek to convert the world.

All this is ideal. We must make it practical. This we can do by observing and correcting the things that stand in the way of the realization of the ideal.

We have seen that the primary reason which our apologists —Bishop Kip, Bishop Brown, Dr. Little, Mr. Westcott, Dr. Wilson, and many others—give in commending this Church to the world is that it is the purest representative in America of the Church founded by our Lord. We do not say that it is *like* our Lord's organization, but that it is *actually a part* of that organism. If we could make this clear to the Christian world, it would be the strongest factor in leading outside Christians into its communion. It is that conviction, probably, that brings to us nine out of ten of our converts —except, of course, from among those unhappy ones who come from unworthy causes, such as that the Episcopal Church is fashionable, or that it does not interfere with their dancing or card playing.

Now it is a simple, incontestable fact, that the title of the Protestant Episcopal Church does not suggest to other Christian people, that continuity with the historic Church, that point of contact with the Person of our Lord through the eleven apostles, that is our highest claim to their allegiance. In fact, its suggestion is quite the opposite; its suggestion is that of a sect dating from the rise of Protestantism. Consequently, that name is, and must of necessity be, a handicap to us in making known what it is our duty to proclaim among men; what we admit to be our duty, by the mere fact that practically no one in the Church recommends the dissolution of this Church in the interests of unity.

Of course no one wishes to "make the Church a new Church," as Mr. Short charged last week. We believe we are perhaps in a better position to understand the "motive" of those who desire the change than he can be, and we are now trying to make that "motive" plain.

One section of the Church urges us not to tamper with the name, because we have already made such strides in gathering in those who are without. Another urges us not to touch it because we have failed so absolutely (*vide* Dr. McConnell and Dr. Huntington, recently quoted) in gathering them in. The real facts are that we have succeeded very largely; *but only where we have been able to show Christian people how much we have that the name fails to imply.* It is reasonable to assume that if the name implied or suggested the real character of the Church, a far greater number would have been led to accept her claim upon their allegiance.

The term *Protestant* implies modern sectarianism, because the name itself is modern, and the issue implied by the name is a modern issue. It is not necessary to inquire how accurately the term fits this Church. As a matter of fact, while in Germany it rightly described, as Mr. Short observed, those who protested at the Diet of Spires, in England it rightly describes the Pope and his followers, who protested against the reformed Prayer Book, against the resumption of communion in both kinds, against the Royal Supremacy, and against the Reformation generally, finally culminating this protest in withdrawal of their adherents from the communion of the ancient Church in England, and, ultimately, in the erection of a foreign hierarchy in opposition to the Church of the land. That foreign body, under the control of Cardinal Vaughan, is as truly a Protestant body in England, and for precisely the same reasons, as the Lutheran body in Germany is a Protestant body. The Church of England does not protest, but is protested against by those who deny and defy her authority. But wholly apart from this historical absurdity of the term as applied to any part of the Anglican Communion, and apart from the loss of vantage ground which it involves, it is sufficient to object to it on the ground that it suggests purely a modern body, where the Church claims to be a lineal descendant of the ancient Church of the New Testament.

Here it is very plausibly argued: Let us then abandon the term *Protestant* and call ourselves the Episcopal Church. Surely Episcopacy is not modern, and the objections to our first title do not apply to the word Episcopal.

We agree thus far. But while the term does not directly suggest a modern structure, neither does it directly imply organic relationship with the Church of the Mount of Ascension. We say *directly* imply; it does imply such relationship indirectly, for Episcopacy is of itself one of the notes of that ancient Church. The term is a good one. But *as a proper name,* it suggests nothing in common with the historic organization known in history, ecclesiastical and profane, as the Catholic Church.

The strongest argument for assuming the title Episcopal Church, is that it is the portion of our present title that is not of itself offensive. That, too, is a strong argument. We have no prejudice against the name. It is not objectionable, but it is insufficient to imply that organic continuity of the Church which we wish to suggest to the whole world. If a man's name is *Brown,* and his son wishes to preserve the suggestion of the family continuity, he does not introduce himself to the world under the name of *Smith.* It could easily be argued that the latter name is as ancient and as good as the name of *Brown,* and that Mr. Smith would in fact *be* the son of Mr. Brown, though he should go by the other name. The point is that the world would not immediately recognize the fact, and if it were important to Mr. Smith to be known as the son of Mr. Brown, he would be seriously handicapped by being known by another name. If we are to change at all, ought we not to pick out the most serviceable name, rather than the one that merely implies less need for self-reformation? Ought we not to do the most we can, rather than the least?

We quite agree, then, with the Bishop of Pittsburgh, that the ideal way to secure this end is to drop all descriptive adjectives other than geographical, and call ourselves The American Church. This is undoubtedly in accordance with the practice of Western Christendom, in the days when national Churches had not been merged into the Papacy. It suggests that there is no other Church equally entitled to the allegiance of Americans. When the Church of England, the Church of France, the Church of Germany, the Church of Spain, were formed, there were no contesting bodies in these lands to deny their claims. When, centuries later, other bodies arose, these historic Churches had the right of long user to their legal titles, and were able to secure them against all contestants. They are in the position of one who held an estate unquestioned for centuries, and afterward, litigants arose to question the title. The claims of the latter, however plausible, are made too late to oust the possessor.

But in this country, the settlement and the introduction of Christianity were coincident with the introduction of divisions into the mother land. The historic Church was no older *on American soil* than was the youngest schism. They were planted coterminously in the colonies.

Consequently, the claim of the historic Church to the right

to a geographical title would be bitterly assailed by those who contest her historic claims. It would certainly not be irenic action on our part. We should be justified by precedent; but by precedent from days when conditions were wholly unlike those of the present. We should fear that such action on our part would have directly the reverse effect from what we intend by correcting the name; that is to say, that we should repel from rather than attract to the Church. The action, moreover, is rendered still more difficult by the fact that there are also other offshoots of the ancient, historic Church, in America, as well as ourselves. We do not at all place it as an ultimatum that the geographical name shall not be given to the Church; but for our part we should consider such a name at present, all existing conditions considered, ill advised, and not calculated to advance the interests of the Church. The Bishop of Pittsburgh cites as a precedent for the adoption of a large name that seems to exclude all others, "*The* Christian Church (Campbellite)." The necessity for parenthetical explanation is most suggestive. Would it not also lead to the description, should his suggestion be adopted, of "The American Church (P. E.)"? The day, unhappily, is not at hand when the world will recognize this Church as "The American Church," though informally, among ourselves, that will always be our title, whatever name be legally chosen. We view this solution of the problem as simply impracticable.

We pass over the suggestion of the Bishop of Albany to retain the name but drop it from the title-page of the Prayer Book, with simply the remark that the latter action would not at all stop the controversy as to the name. The action would be welcomed, as far as it goes. It may in 1904 seem the wisest step for the immediate present, should it appear that there is not sufficient agreement among Churchmen to secure a correction of the name. But a local title we must have, whether it appears on the title-page of the Prayer Book or not. The name appears seven times at present in the Prayer Book, and in most of these places either the present name or some other is absolutely required. We should be glad if the term might be so wisely determined upon by the General Convention of 1904, that it would be adopted with substantial unanimity in 1907. If it is not, the proposition of the Bishop of Albany would be acceptable as a temporary expedient, and the controversy would go on.

AND SO WE come back to the name "American Catholic," which, as the Bishop of Milwaukee recalls, was the term which the late Bishop Coxe delighted to apply to the Church. That term alone seems to fulfil the required conditions. It connects us at once in the popular mind with the Church of the ages. Understanding the term *Catholic* as a proper name, which has been applied to the Church at large almost from the beginning, it gives no ground for the objection that the local term *American* contradicts the general term *Catholic*. It is, in fact, the suggestion of the localization of the general. The combination *American Catholic* aptly and happily distinguishes us from Roman Catholics, Greek Catholics, Old Catholics, and Polish Catholics. It suggests nothing foreign or exotic, as *Roman* does and as *English* or *Anglican* would do. In short, it seems to solve the problem as no other suggested term does. But we do not at all demand its acceptance of those who support the correction movement; much less, of the Church at large. We simply sum up the case as best we may, in this informal conference of Churchmen. Let each divest himself of prejudice, consider each proposed course, and decide for himself which is *best adapted* to promote the welfare of the Church. The question is not an abstract, but wholly a practical one.

ONE SUGGESTION we make to those who will commend the correction movement in our diocesan Conventions, and then we shall be ready to drop the subject.

If it shall appear that there is serious division in any Diocese as to what exact phraseology shall be substituted for the present name, let us by all means avoid insistence that the vote shall commend our own exact wording, or nothing. Let each Convention commend a specific name if it can do so; but if this seems impracticable, let the correction movement in general be commended, without division as to the substitute name. We believe that a frank statement of the whole case will generally lead the majority of reasonable men to agree on the title, American Catholic Church in the United States. This seems to us, thus far, the only solution of the problem which does not involve difficulties or incompletion in the correction.

At the same time we have taken every care that those who think otherwise should have the fullest opportunity to present their views to the Church, and their papers, quite as truly as our own review of them, we present to the Church as the contribution of THE LIVING CHURCH toward the solution of this preliminary problem in the movement for Christian Unity.

TROUBLE OVER THE NAME IN THE ROMAN COMMUNION.

THAT "there are others" beside ourselves in trouble over their local title, is a coincidence worth mentioning. The following, from *Ave Maria*, shows how the question is considered in the Roman camp. Incidentally, it would seem to us as though it presented pretty strong reasons for the adoption of the term "American Catholic" by the Church commonly called "This":

"The liveliest kind of a discussion is now going on among the faithful in England about the name of the Church. It began, we believe, in this country. Whether we should call ourselves Roman Catholics or simply Catholics, whether to speak of the Church as the Catholic Church or the Roman Catholic Church—this is the vexed question. A great many of the disputants seem to make no distinction between a name and a descriptive title; they insist on a name that will qualify and also differentiate—a sort of dictionary definition. For ourselves, we prefer the term 'Catholics,' for the simple reason that we are the only Catholics; and 'the Church,' because there is only one such institution. Now that the Infallibility of the Pope is an article of Faith, there is less need for the title 'Roman.' Catholics who are not Roman are not Catholics, no matter what they may call themselves. For reasons which seem good to us, we prefer also to speak of conversions to the Catholic Faith as submissions to the Church."

THE action of the Diocese of Louisiana on the Name appears to us to be based on a misapprehension of our constitutional law. Members of that diocesan convention seem to think that they will have an opportunity to give expression to their opinion when any such change has been determined upon by one General Convention, and before it has been ratified by its successor. In this impression they are totally mistaken. Amendments to the Constitution and to the Prayer Book tentatively adopted by one General Convention, are required by our Constitution to be reported to the several Dioceses, "to be made known," as stated, according to both Articles X. and XI. of the Constitution; but *not* as requiring or calling for any action or expression of opinion at that time on the part of the diocesan Conventions. We are aware that in some Dioceses it has become customary to take a vote upon any such amendments thus reported to them; but such action can be only for their own amusement, for it has no constitutional or practical effect, is not reported to General Convention, and would not be of the slightest force if it were.

We regret that through this misapprehension of our constitutional law, the diocesan convention of Louisiana should have determined to postpone any expression of opinion, until "the subject is presented through amendment proposed by the General Convention and regularly submitted to the Diocese," for when that stage of the legislation arrives, the Diocese of Louisiana will discover that its expression of opinion will carry with it no force, where now it would have been of much value.

We trust no other Diocese will fall into this strange mistake.

THE death of the Bishop of Quincy comes as a personal affliction to the Editor of THE LIVING CHURCH, who frequently looked to him for the advice and help that was always cogent and practical. Only a few days before the end, we had visited him in Kenosha, when his marked improvement and his cheery spirit left the impression that he would again be able to resume diocesan work. He had told us of many details of his work, showing how thoroughly he was immersed in the duties of his office, and how closely he was in touch with the missionary work into which he had thrown himself with such vigor.

Bishop Taylor had for many years been one of the corps of literary reviewers for THE LIVING CHURCH, as he had also been in former years for *The Church Eclectic*, and the latter magazine has frequently contained papers from his pen, which were always scholarly and pointed. He was one of the foremost

canonists in the American Church, and his influence in the legislation of General Convention was large.

To the bereaved family and Diocese THE LIVING CHURCH offers sincere sympathy in this hour of their affliction. And for the soul of the departed prelate we pray that God will receive it in His loving mercy, and will grant refreshment and peace.

IT IS not too early to suggest to the clergy that people be reminded of the approach of Ascension Day—a day which ought to be reclaimed from the neglect into which it has so largely fallen. Very much of that neglect is simply carelessness, and would be corrected by a word in season. The services of the day ought to be of a distinctly festal character. If it be impossible to secure the presence of regular choristers, it is yet possible, in most places, to gather a supplementary choir of women. We trust it may not be necessary to say that the day should invariably begin with the Holy Eucharist.

A help to the observance of the day is given in Ascension Day cards, after the order of Christmas and Easter cards of the earlier days, when these symbols had not become so largely desecrated. Several styles of these are issued, and may be obtained of Mrs. J. D. Morrison, Bishop's House, Duluth, Minn. One of these, we observe, contains an invitation to the Ascension Day Eucharist, with a blank for the hour to be stated.

Children's services may well be arranged for the afternoon, after school hours, and at no time is the floral service more convenient and appropriate, a form for which is made by The Young Churchman Company. Concerning such services, we quote from a pastoral issued last year by the Bishop of Toronto:

. . . "I beg therefore to suggest that a service be arranged for the children after school hours on Ascension Day, and that they be asked to bring offerings of flowers, to be sent afterward to the sick, . . . and homes for the aged. Such a service will be educative in many directions. . . . It will remind many parents and others of a great omission in their religious life. It will instruct the children as to the meaning and importance of a great Church Festival. . . . Above all it will help to lead our communicants to set a true value on a Day for which the Church has provided a Preface in her Communion Office."

MANY Americans will feel keen regret that the American Embassy in London should have lent its countenance to the profanation of the marriage ceremony in the so-called re-marriage of Wm. K. Vanderbilt. Churchmen must also be gravely disappointed that the Bishop of London should not have seized the opportunity to make the distinct issue whether a Bishop's Chancellor, issuing papers in the Bishop's name and with the Bishop's seal, is subject to the Bishop, or the Bishop subject to the Chancellor. The Bishop of London has placed on record his firm belief that the pretended re-marriage of divorced persons is gross sacrilege, and that no clergyman can be compelled to perform—we will not say solemnize—the ceremony; yet in his name the permission to commit sacrilege is issued. The sale of Papal indulgences to commit sin, by Tetzel, was not much, if any, worse than this.

Perhaps international comity may have had a part in this sacrilege; but if so, a Bishop of the Church and his subordinate might be expected to extend a like comity to the sister Church on this side the Atlantic, whose canons, like those of the Church of England, forbid this profanation.

ANSWERS TO CORRESPONDENTS.

B.—(1) Flowers are unobjectionable on and about the font, so long as they are not placed in it.

(2) We know of no volume of missionary sermons. Helpful works other than sermons are Speer's *Missionary Principles and Practice* (Revell, $1.50), Montgomery's *Foreign Missions* (Longmans, 90 cts), Churton's *Foreign Missions* (Longmans, $1.50), and Dennis' *Christian Missions and Social Progress* (Revell, 3 vols., $2.50 each).

(3) A good text-book on Missions is *The Kingdom Growing*, by Bradner.

M.—(1) There is no required order for the ornaments standing on the gradine, though it would certainly be unusual to place the eucharistic lights close to the central altar cross, with vases next further removed, and seven-branched candlesticks at the ends. Even though your reredos would show to less advantage by the more usual arrangement, we suggest that the sense of incongruity that would strike an intelligent observer by your suggested arrangement would more than offset the advantage. But it is unlikely that the eucharistic lights in their usual place would at all mar the effect of the reredos; rather, if you force the latter into artificial prominence by changing the customary order of the ornaments, the reredos would seem to be in bad form so as to require such disarrangement. In the latter case, the whole effect would be disjointed and the reredos spoiled.

(2) The seven-branched candlesticks are modelled on the heavenly pattern; see Rev. i. 12, 13.

HOLY WEEK AND EASTER IN LONDON.

Memorial Services for Soldiers Appointed.

COMMITTEE FOR THE MODERATE HIGH CHURCH MOVEMENT.

The Origin of "John Inglesant".

MANY ENGLISH ITEMS.

BACH'S *St. Matthew's Passion* was performed, as usual, at St. Paul's on Tuesday evening in Holy Week, and the number of persons present must have been between seven and eight thousand. The chorus, augmented by choristers from the choirs of the Abbey, Temple, Lincoln's Inn, St. Peter's, Eaton Square, and the special Sunday evening choir at the Cathedral, numbered about 300, and there was a full orchestra of 50 performers. Sir George Martin, organist of St. Paul's, conducted, Mr. C. Macpherson, his assistant, presided at the organ, whilst Mr. F. Walker was at the pianoforte to accompany some of the recitatives. The Passion music was preceded by Sir John Stainer's *Miserere*, one of the minor Canons intoning the solo verses.

The official order of service for the Offering of the Holy Eucharist at St. Paul's on May 6th, in connection with the annual meeting of the Guild of the Holy Standard, in commemoration of those members of the guild and all soldiers who were killed or died of disease in the South African War, 1899-1902, has now been published. The *Introit* is "Grant to us, O Lord, together with all Thy faithful departed, Peace, Light, and Refreshment," and the Psalm verse "Thou, O God, art praised in Sion," the *Introit* being repeated after the Blessing. The Collect is from the Burial Service, the Epistle, I. Thess. iv. 13, followed by the *Dies Irae* as the Gradual, and the Gospel, St. John xi. 21. Then comes a list of the names of 23 members of the guild—killed in action or died of disease in the late War—"whom you are desired to remember before God." The Rev. J. W. Adams, V.C., late chaplain in H. M. Indian (Bengal) Service, will preach the sermon. The "Dead March" in *Saul* will be played after the Offertory, and the *Benedictus* and *Agnus Dei* will be sung respectively before and after the Prayer of Consecration; the latter followed by "O rest in the Lord" (Mendelssohn), whilst at the close of the service Gounod's *Marche Solennelle* will be played. At 7 P. M. there will be evensong, procession, and *Te Deum*, with a sermon preached by the Rt. Rev. Chaplain General (Dr. Taylor Smith). The band of the Royal Military School, Kneller Hall, will form the orchestra, and at the Requiem celebration will be assisted by the drummers of the Foot Guards. In commenting on the published order of the service, the *Record* (the leading organ of the Protestant party), says:

"The whole service is most distinctly a service for the repose of the souls of soldiers who died in the South African War. . . . such as no English Cathedral since the Reformation has, we suppose, witnessed."

Mr. A. Clifton Kelway last editor of the lately expired *Church Review*, writes to the *Guardian* and *Church Times* that in compliance with the wish of the family of the late Rev. G. R. Prynne, vicar of St. Peter's, Plymouth, he has undertaken to prepare, as soon as possible, some record of his life and work; and asks any of their readers who may possess correspondence or other material likely to be of interest in this connection, if they will be so good as to render assistance by lending such material for a time. All documents lent should be addressed to him, care of Mr. Howard Prynne, 39 Avonmore Road, West Kensington, London, W.

The following are the clergy who have associated themselves as a consultative committee with the Rev. H. Russell Wakefield, *re* his proposed "Moderate High Church" movement: The Rev. Percy Dearmer, the Rev. Dr. Field (warden of Radley, Oxon.), the Rev. H. E. Hall, the Rev. Walter Hobhouse (Editor of the *Guardian*), Canon Jelf, the Rev. W. S. Swayne, and Prebendary Whitefoord (Principal of Salisbury Theological College). The Rev. Mr. Russell Wakefield says, in a letter to the *Church Times*, that his appeal is not to men of "no party," but to men who are "in the best sense 'extreme Anglicans,' full of devotion to their own branch of the Church Catholic, determined in defence of her rights, longing for firm and united government, and refusing absolutely to mediævalize, Romanize, or Puritanize her." Whether it is necessary or desirable to form an organization for such clergy, one must not decide, he says, too hastily, but he is quite sure that they must "express themselves," and do so "very clearly." But, briefly in this connection, what all English Churchmen should

aspire and aim to be primarily is, not "extreme Anglicans," but good Catholics—which they certainly can be without becoming Romanizers.

The Rev. Father the Hon. J. G. Adderley, vicar of St. Mark's, Marylebone Road, W., writes to the *Times* to be allowed to say what he believes many in the position, as himself, are feeling in regard to the present strained situation in Church affairs. We want, he says, to disassociate ourselves from those who wilfully transgress the rules of the Church, whether they be Bishops, or Broad Churchmen, or Ritualists, or Evangelicals—for all break the law"; though, when he says "disassociate," he only means in theory. He, for one, still preaches in "disobedient churches," whether "High" or "Broad." For example, "I do not object to a Bishop coming to my church to administer the Sacraments in his hunting costume, nor do I mind his wearing an empty Popish reliquary round his neck if he likes it. Nor do I avoid Cathedrals where the cope is not worn nor the Athanasian Creed recited." At the same time, Father Adderley does feel that if ever we are to come together it will be in honestly agreeing to "observe the English use as laid down in the Prayer Book and Canons."

It appears—though, indeed, it is a far cry from England to Australia—that the new Bishop of Melbourne, by adopting the Eastward Position at the ceremony of the enthronement in his Cathedral, has caused quite an acute "Church Crisis" in that Diocese. According to the *Times,* in its "Ecclesiastical Intelligence," a meeting of "Evangelical" clergy of the Diocese was thereupon held to consider the matter and, replying to a committee on the subject, the Bishop stated that he adopted the Eastward Position because it had been his practice in England for years, and he proposed to continue that practice. He, however, did not regard it as a vital point, and, perhaps, on occasions, he would be found taking the "other position."

In the course of a letter from Mr. J. H. Shorthouse, dated April 8th, 1888, which has been published in the *Church Times,* the origin of his romance of *John Inglesant* is related as follows:

"Many years ago, I met with a few lines in an old book of anecdotes narrating the fact of a Florentine gentleman named Gualberto, giving up his sword upon the altar instead of using it against the murderer of his brother. This idea struck me immensely at the time, and around it the whole of *John Inglesant* may be said to have formed itself. It was not until after the publication of the book that I knew anything more of the story. I believe that in no version of it, is there any mention of the result of Gualberto's action upon the murderer."

In an earlier letter to the same address, Mr. Shorthouse says:

"As I have never been in Italy, or, indeed, on the Continent, I was obliged to do the best I could. I kept the descriptions as quiet and unpretentious as possible, and did not expect anything from them. It is, therefore, most pleasing that those who know Italy so well have invariably approved them."

The report of the committee in connection with the Robert Dolling Memorial has been issued. During the last illness of the Rev. Mr. Dolling, Mr. Alfred Harmesworth (of the *Daily Mail*) started a fund which would guarantee the maintenance of the work at St. Saviour's, Poplar, for six months; and, in response to that appeal, £1,004 10*s.* was immediately subscribed, and Mr. Harmesworth, with the approval of the Bishop of London and the consent of the subscribers, handed this over to the memorial fund. The total receipts amounted to £3,857, out of which £3,500 has been expended for a joint annuity of £200 for the Misses Dolling, sisters of Mr. Dolling. A small permanent committee was appointed to carry out the second part of the memorial scheme relating to the provision of a small Home of Rest, to be called "The Dolling Memorial Home of Rest." The committee has secured a most desirable house at Worthing (near Brighton), paying for the freehold £1,450, which was considered the most economical course to pursue. It will be necessary to expend some £500 to put the house in a thoroughly sound and efficient condition. This work, already put in hand, will take about two months, and the Home will then be opened with the least possible delay. The details as to the working of the Home are not yet settled, but it is intended that there shall be free beds for the benefit of St. Agatha's, Landport, and St. Saviour's, Poplar, in special memory of Robert Dolling's work as a priest in those parishes, and also some beds to be available for paying guests or patients. It is estimated that the sum of £20 will maintain a bed for a year. The committee appeal for annual subscriptions of 5*s.* from those who feel that they cannot do more. Mr. Alfred H. Tarleton, Breakspears, Uxbridge, London, is acting as Hon. Treasurer, Miss Gascoigne of 51 Warwick Square, S. W., has been appointed Hon. Secretary, and will furnish any information desired.

The Community of the Resurrection, Mirfield, have (says the *Guardian*) started a quarterly. One of its objects is to report progress to the circle of people who kindly interest themselves in its doings; and this is all the more necessary owing to the society embarking upon the scheme of the College for Ordination Candidates, for those, as the quarterly says, "who have a vocation, but no money." For this "venture of faith" subscriptions are asked. The Rev. Cyril Bickersteth, C.R., writes in the initial number on "The Education of a Priest," and says: "We are resolved to insist on a *minimum* period of five years, of which three are to be devoted to a course in arts culminating in a University degree; and two are to be set aside for the systematic study of theology. . . . . We insist on a University degree, not merely because it will secure for our students a certain amount of respect and consideration at the outset of their ministry, but because the course, if rightly used, will probably involve the acquisition of some essential of a genuine education." Current events are duly recorded in the quarterly, and information is given in regard to the Community, for those who wish to be connected therewith or in any way to share in its work.

On three evenings in Passion Week (reports the *Church Times*) a contingent of the communicants of St. Laurence's, Northampton, presented in the parish school-room the mediæval morality play of *Everyman,* on each occasion the building being crowded. The performances are said to have been given as a religious act, and were evidently received in the same spirit by those who witnessed the representations.

On Good Friday the Three Hours' Devotion was conducted at St. Paul's, where there was an immense congregation, by the Bishop of Kensington; at the Abbey by the Rev. H. E. Savage, vicar of South Shields, Hon. Canon of Durham; at St. Saviour's, Southwark, by the Bishop of Rochester. At the Evangelist Fathers' Church, Cowley St. John, Oxford, the Three Hours' Devotion was conducted by the Rev. Father Casey, who preached on Palm Sunday and at the special evening service throughout Holy Week. The "Way of the Cross" was again observed on Good Friday afternoon in the narrow and mean looking streets which lie within the boundaries of the parish of St. Peter's, London Docks. The *Daily Chronicle* says:

"Shortly after half-past four o'clock a procession issued from St. Peter's Church, headed by an acolyte bearing a crucifix shrouded in crape. This was followed by the band of the Gas Stokers, under the leadership of Mr. R. Crooks, brother of the [Parliamentary] Member for Woolwich, and the members of the congregation, the rear being brought up by the well-known Father Wainwright, in cassock and biretta, behind whom was wheeled a portable rostrum, from which, at some dozen 'stations,' brief addresses were delivered on the events of the Passion. Large pictures of the various incidents were unfolded behind the preacher during the delivering of each little sermon."

I regret to announce that the Rev. H. M. M. Evans, late vicar of St. Michael's, Shoreditch, has now become a schismatic; and thus miserably made shipwreck of his faith in that portion of Christ's Holy Catholic Church in which he was Providentially placed as a christian and priest—which alone has any jurisdiction and mission here in England. J. G. Hall.

ARCHBISHOP DAVIDSON AND HENRY VIII.

In Mr. G. R. Sims' newspaper, *Men and Women,* the following amusing story is related:

"The new Primate is one of the few living men who can say they have seen King Henry VIII. in the flesh—or, at any rate, in the bones. It was while Dr. Davidson was Dean of Windsor that it was decided to replace in the royal vault, from which they had been taken by investigators under George IV., certain fragments of the decapitated monarch, Charles I. Two workmen having lifted the stone and being then sent home, there remained in the chapel only the Prince of Wales (now Edward VII.), the Dean, and two gentlemen of the Court. The Prince, having been instructed by Queen Victoria to perform the act of restitution with his own hand, lay flat on the ground, reached down, and deposited the box of grim relics on Charles' coffin. Looking into the vault, Dr. Davidson noticed that the coffin of 'Old Harry' had fallen in, and that the bones of the big skeleton had become considerably disarranged. However, the Prince's commission had been fulfilled, and the stone was replaced. But when his Royal Highness reported the matter to the Queen, her Majesty exclaimed, 'Dear me! if I had known that Henry VIII. was in such an untidy state, I would have had him put to rights.'"

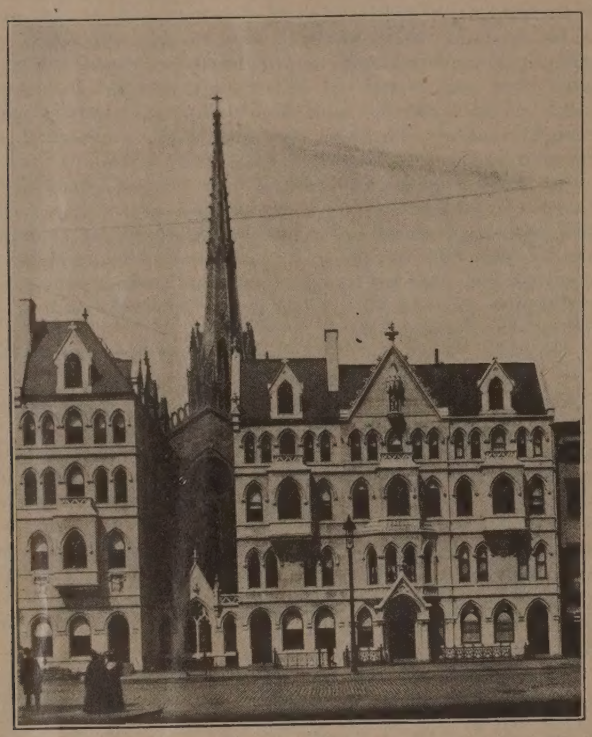
GRACE CHURCH IMPROVEMENTS.

Their Extent and Great Value.

A WALDENSIAN SOCIETY FORMED.

Various Notes Concerning the Church in New York.

FOR nearly two years Grace Church has been in the hands of mechanics. Four important projects have been put through, and the improvements are now in use. The total cost has been $118,000. The parish has long owned one lot on Fourth Avenue, secured as a protection to the chancel window, and has maintained a Day Nursery, housed in a white marble structure, fronting on Fourth Avenue. The purchase of two additional lots on the Avenue made possible the extension of the chancel, and the erection of clergy house, choir house and choir vestry, and music room. White granite was used, and the exterior effect is beautiful. The chancel extension was made by



NEW BUILDINGS, GRACE PARISH, NEW YORK.

Messrs. William Rhinelander Stewart and Lispenard Stewart, and their sister, Mrs. F. S. Witherbee, as a memorial of their mother. It affords ample space for the vested choir, and makes Grace Church's interior one of the most artistic in America, especially by the arrangement of the light. New windows have been added, but old ones retained. In Fourth Avenue are the new buildings, two in number, of height and extent of the old Day Nursery, and one partly filling the open court, but not hiding the light from the chancel window. Hard wood finish gives a rich effect. The choir house is the home of the boy choristers, who come from almost everywhere save New York, and who are pupils in the choir school. The chancel extension has been in use since Christmas and on May 1st the buildings are put into use.

A WALDENSIAN SOCIETY.

The Waldensian Society of New York has been formed, with the Rev. Dr. David H. Greer as President. Its aim is to assist financially the ancient Waldensian Church of Italy, and in a letter which it has just issued is the statement that in Italy whole villages, in which the people are weary of the rule of the Vatican, are turning in a body from Romanism to the simplicity of the Gospel. Owing to the war in South Africa, contributions from England have fallen off, and Italy comes to the United States for assistance. All Protestant work in Italy has been federated, and one prominent worker in it, against whom the Pope of Rome has issued three encyclicals, has just been decorated by the King. Waldensian Societies have been formed in Boston, with the Rev. Dr. E. Winchester Donald as one of the vice-presidents, in Philadelphia, where the Rev. Dr. F. W. Tomkins is president, in Pittsburgh, and in Chicago.

NOTES.

On Low Sunday morning a window, "The Angel of the Resurrection," was unveiled in St. Paul's Church, Newburg (the Rev. James C. Elliot, rector), in memory of Mrs. Anna Dolson Betts. It was erected by her children.

The Rev. Dr. J. T. Patey of St. Luke's Church was the preacher at the annual service of the Sons of St. George, held in the Church of St. John the Evangelist. The dinner was at Delmonico's, and the speakers, Mayor Low, the Rev. Dr. D. Parker Morgan, Sir Percy Sanderson, and Lieutenant-Colonel Tobin of Halifax.

St. Clement's Church, Brooklyn, has increased the depth of its chancel, put in new choir stalls, and added a peal of bells. It has also put in place the altar and reredos from St. Barnabas' Church, sold to Calvary parish, and last Sunday morning Archdeacon Bryan said a service of benediction and made an address, congratulating St. Clement's and its new rector, the Rev. W. E. L. Ward, on the material progress made. The chancel improvement was made possible by gifts from the senior warden, Mr. Adolph Kienld, and others, and the peal was given by a parish organization, "The Chimes of St. Clement's."

The Easter offerings at St. Luke's and Grace Churches were $9,000 and $3,850 respectively. Of the former $1,200 was for missions and the balance was used to reduce the mortgage on the rectory, which mortgage is now $5,000. The latter went toward endowment, which is now $28,000.

Girls in choirs of New York have an annual service. The one this year was held at St. Michael's Church, High Street, Brooklyn, about 250 girls being present. They represented Holy Trinity and St. Michael's, Brooklyn, Ascension, Epiphany, God's Providence, Grace, St. Barnabas', St. Mark's Church and Chapel, Manhattan, and Trinity Church, New Rochelle. A short address was made by the Rev. F. W. Norris of St. Matthew's Church, Brooklyn.

The Advocate mission, the largest in the Archdeaconry of New York, has nearly completed a new parish house at a cost of $6,000. It is an extension of a dwelling which was on one of the three lots which the Archdeaconry purchased for it at a cost of $13,250. Its old chapel and plot has been sold to a German Lutheran congregation, which takes possession on May 11th. The priest in charge is the Rev. T. Manley Sharpe, M.D. The auditorium of the parish house will seat 600, and will contain a fine organ. The second story will have rooms for the infant department, and in the basement will be gymnasium, to be used on occasion as an auditorium. In front is an office and handsome entrance. The location of Advocate mission is near the Bronx borough public buildings. The Sunday School numbers 400. The Rev. R. J. Walker, who had charge of St. George's, Williamsbridge, and St. Simeon's, Melrose, has been given charge of the last named only, and Mr. Stanton E. Barrett, who is soon to be ordained, has been given charge of St. George's, Williamsbridge, and St. Stephen's, Woodlawn.

The Rev. H. R. Talbot and Mrs. J. T. Gardiner, the latter a daughter of Bishop Doane, addressed the students of Columbia University on Monday on conditions surrounding young men in Manila. An effort is making to secure funds with which to furnish the club house which Bishop Brent expects to build on the Church foundation in Manila. The $25,000 for the building itself is in hand. The work consists, in large part, of spiritual care of the several hundreds of American young men employed by the government and in civil pursuits.

Bishop Potter laid the cornerstone of Christ Church, New Brighton, last Sunday, assisted by the rector, the Rev. Dr. F. W. Crowder, Rev. R. L. Paddock, and other.

The cost of the Arthur Brooks Memorial parish house of the Incarnation was about $130,000, instead of $80,000, as stated last week. The Clark Memorial chapel of the same parish will cost $120,000, making a total investment of $250,000 on the part of Incarnation parish, in their East Side foundation.

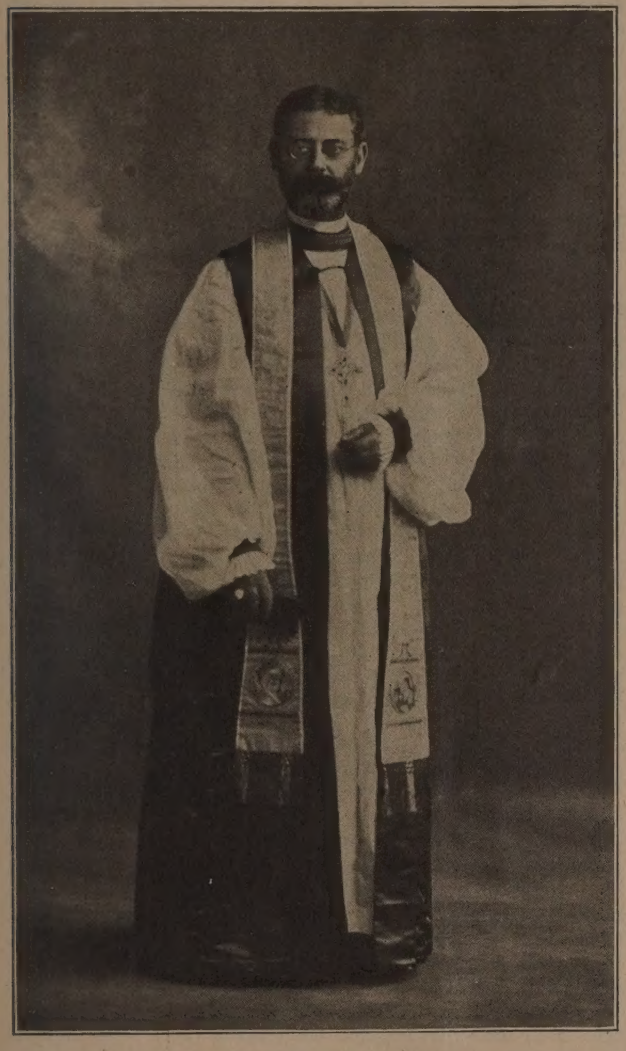
DEAN ROBBINS ACCEPTS.

NEW YORK, April 27.—Dean Robbins has accepted his election as Dean of the General Theological Seminary.

I AM GLAD to think that I am not bound to make the world go right; that I am only to discover and to do, with cheerful heart, the work that God appoints.—*Jean Ingelow.*

DEATH OF BISHOP TAYLOR.

THE Right Rev. Frederick William Taylor, D.D., Bishop of Quincy, passed to his rest on the evening of Sunday, April 28th, at the Pennoyer Sanitarium in Kenosha, Wisconsin. Bishop Taylor came to the Sanitarium on the day following Easter in a very serious condition from Bright's disease with other complications, and it was feared at the time that his survival could be only a matter of a very short time. Within the week following his arrival, however, he improved so much that it was hoped that, if not full recovery, at least some considerable prolongation of his life on earth might be vouchsafed. These hopes were destined to disappointment. He failed rapidly during Saturday and Sunday, and breathed his last on Sunday evening at about nine o'clock. His daughter had re-



FREDERICK W. TAYLOR, D.D.,
Late Bishop of Quincy.

turned to their home in Quincy a few days before, and no one of his family or close friends was able to reach his side until after the dissolution. Miss Taylor, with the Rev. Dr. Leffingwell, President of the Standing Committee of Quincy, and also Sister Caroline, of Springfield, reached Kenosha next morning. The body was taken to Quincy Monday night, where services were to be held on Tuesday. The interment was at Springfield, where the Bishop's wife and others of his family are buried, on Wednesday. These services will be reported next week.

Bishop Taylor's short episcopate began less than two years ago, when on August 6, 1901, he was consecrated Bishop Coadjutor of Quincy in the Cathedral church of that Diocese. Two months later, he became Bishop of the Diocese by the death of the Diocesan, Bishop Burgess, and threw himself actively into the diocesan work. The long illness of his predecessor had left much to be done, and through the activity of Bishop Taylor the missionary work in all part of the Diocese was strengthened and put on a working basis. He made himself indeed one of the most active of the episcopate, and the whole Diocese very soon began to show the effects of the strengthening which it had received from Bishop Taylor's labors. This second bereavement of the Diocese, following so quickly after the death of Bishop Burgess, will come with double sadness to those who have hoped for so much from Bishop Taylor's episcopate.

He was born in Toledo, Ohio, Jan. 11, 1853, and was graduated from Western College, now Adelbert College of Western Reserve University, in 1873, and from the General Theological Seminary in 1876. His diaconate was spent in work in Ohio and in travel abroad, and in September, 1877, he became associated with the present Bishop of Los Angeles in missionary work at Highland, N. Y., where he was ordained to the priesthood by Bishop Horatio Potter Sept. 30, 1877.

He removed to the Diocese of Springfield to take work under Bishop Seymour in 1878, serving for six years as rector of Holy Trinity, Danville, and from 1886 to his consecration to the episcopate as rector of St. Paul's, Springfield. He was deputy to General Convention from that Diocese from 1883, was also for many years Archdeacon of Springfield, Secretary of the Standing Committee, and an examining chaplain, and indeed was foremost of the clergy of the Diocese. He received the degree of D.D. from Nashotah in 1890, and from 1895 until his death was associated with the educational work of the Western Theological Seminary, Chicago.

His last service was a Confirmation on Easter at the Cathedral in Quincy, at which service he broke down completely. He was wholly unfit to make the attempt, but said that the large class was one that had been gathered with many difficulties, and that it would be dangerous to delay. For that class he perhaps gave some days of his life.

Postscript.

Frederick William Taylor, Doctor of Divinity, the second Bishop of Quincy, died at the Pennoyer Sanitarium, Kenosha, on last Sunday night, at 10 o'clock. It had been known for some time that he was in a dangerous condition, and his disease (acute Bright's) was so far advanced that little hope of recovery was entertained. But the sudden termination was a surprise and shock to all. Only his physician and nurse were with him. For easier breathing he had been sitting up for a time, and on being placed in bed, he said quietly, "The exertion has fatigued me," and almost as his head touched the pillow he closed his eyes gently and fell asleep. He passed as peacefully as an infant to its slumber. At the hour of his death his eldest daughter was leaving Quincy to be with him, not knowing until her arrival on Monday afternoon that he had passed away. By the same train from Chicago, Dr. Leffingwell was on his way to visit the Bishop. He returned with the remains on Monday night, to Quincy, the home and the see city of his loved Bishop and friend of many years. Through all his illness the Bishop was cheerful, hopeful, and trustful in God. He had been working far beyond his failing strength. He would take a long rest, he said, as he started wearily for the sanitarium. Now we are praying for him as he often has prayed for others: "May he rest in peace!"

C. W. L.

It is a blunder of the worst kind to imagine that any form of Christianity can be served by any other being made ridiculous. It belongs to the madness of the sectary, whether Catholic or anti-Catholic, to believe that his own system grows more sane as others are made to seem less rational. But the Protestant ought to be pleased to discover the reason in Catholicism, as the Catholic to find the truth in Protestantism; what makes either ridiculous makes the other less credible. For if there is difference there is also agreement, and while the difference is in man's relation to the truth, the agreement is in the most cardinal of the truths that stand related to man. If Christ lives within Catholicism, He ought to seem the more wonderful, and it the less odious to the Protestant; if within Protestantism, He ought to appear the more gracious, and it the less void of grace and truth to the Catholic. Unmeasured speech is either insincere or unveracious, and the worst unveracity is the one that denies good to be where both good and God are. Now, the movement that made many men better Christians by making them Catholics, did a good deed for Religion. By showing that there was reason in Catholicism it made history more reasonable, made, too, the honesty, saintliness, intellectual integrity and thoroughness of many schoolmen and thinkers more intelligible, and evoked the charity that dared to love and admire where religious and intellectual differences were deepest. There were, indeed, more irenical influences in the movement than the men who conducted it either imagined or desired.—*Principal Fairbairn* (Presb.)

Nothing but infinite pity is sufficient for the infinite pathos of human life.—*Oliphant.*

LOUISIANA DIOCESAN CONVENTION.

Does not Commit Itself on the Name.

(Rt. Rev. Davis Sessums, D.D., Bishop.)

LOUISIANA failed to meet the issue on the Name questions by postponing consideration. The communication from the Joint Committee on the Change of Name of the Church was referred to a special committee. This committee found that while some favored an immediate change, some opposed, but expressed themselves as quite ready to give the matter further study, and some found themselves unready to give an answer at the present time. These latter said that very possibly, if given time, they would unite with the advocates of a change, but if compelled to take sides at once they would be obliged to aline themselves with the opposition. For this reason the leaders of the progressive movement felt that to ask for a categorical vote at the present time would result in a misrepresentation of the real situation, and that the good of the cause required the giving of further time for deliberation. A report was drafted, therefore, stating that this Diocese did not desire to give expression to its views until the proposal should come to it through action of the General Convention itself. The Council adopted the report of the committee, based on these lines, with practical unanimity, there being not more than two or three negative votes.

The following was the resolution:

"*Resolved*, That as a change of this kind is of such significance that, if accomplished, it should be brought about without serious division in the Church and with virtual unanimity; therefore, until the subject is presented through amendment proposed by the General Convention and regularly submitted to the Diocese, we deem it inexpedient to take any action relative to a change in the name of the Church."

There was a minority report favoring the bringing of the corporate title of the Church into agreement with the historical name in the Creed of Christendom, but for the reasons mentioned and other circumstances, it was not pressed.

The Council opened with a celebration of the Holy Eucharist and a sermon by the Rev. A. R. Edbrooke. The sermon was plain, practical, and helpful. In the afternoon the Bishop delivered his annual address, in which he expressed himself very forcibly and eloquently on the Name Question, speaking as follows:

"Amongst matters relating to the Church at large, reference must be made to the communication which has been directed to the diocesan conventions and the Bishops by the committee of the General Convention concerning change of the Church's name.

"It rests with my brethren of the Council to decide whether they will enter into debate and express a judgment upon the subject of this inquiry; but, speaking for myself, and with all courteous acknowledgment of the communication, I see no obligation for them or for me at this time to undertake the discussion of the subject. A change of this kind is of such significance that, if accomplished, it should be brought about without serious division in the Church and with virtual unanimity, and when that condition prevails, the General Convention is the appointed organ for its expression, and until and unless the subject is presented through amendment proposed by the General Convention and regularly submitted to the Diocese. I can not see my way to favor agitation or action in diocesan council. Holding this view and realizing the objections to the present designation of our Communion, yet realizing also the difficulties in the way of adopting another, and reserving the right to speak and act in the future as the conditions may seem to my judgment to require, I can not now advocate a change of the Church's name."

The Standing Committee consists of: Ven. John Percival, D.D., Very Rev. C. L. Wells, Ph.D., Rev. Beverly Warner, D.D., Mr. G. R. Westfeldt, Mr. T. L. Macon, Mr. James McConnell.

Deputies to the General Convention consist of: Ven. John Percival, D.D., Ven. H. C. Duncan, D.D., Ven. C. C. Kramer, Rev. E. W. Hunter, Mr. G. R. Westfeldt, Dr. W. M. McGalliard, Mr. J. McConnell, Mr. W. S. Parkerson. Alternates: Rev. H. R. Carson, Rev. B. Holley, Rev. J. L. Tucker ,D.D., Rev. W. S. Slack, Hon. N. C. Blanchard, Dr. A. A. Bachelor, Dr. Z. T. Gallion, Mr. G. W. Law.

The Committee on the State of the Church reported 600 Baptisms, 516 confirmed, 3,300 Sunday School scholars, and $10,000 spent in Church improvement.

After various matters being discussed, the Council adjourned, peace and harmony prevailing.

THE WOMAN'S AUXILIARY.

The annual meeting of the Auxiliary took place on Thursday of Council week and was largely attended. An interesting document was read by Mrs. T. G. Richardson, the President of the Auxiliary, showing how the "Protestant religion" came to be established in New Orleans. It was decided by vote of a mixed assemblage of Protestants resulting in Episcopalian 45, Presbyterian 7, and Methodist 1. "In the early part of 1814 the Rev. James Foster Hull, a native of Belfast, Ireland, a Presbyterian minister, arriving, was invited to preach to the congregation (of Christ Church). Giving perfect satisfaction, he decided to become an Episcopalian, went to New York and was there ordained deacon and priest in 1816. He then returned to New Orleans and became the rector of Christ Church until his death in 1833. When the Presbyterians felt strong enough to have a church of their own, Mr. Hull, with a salary of $1,200, contributed $300 to build the First Presbyterian church." The whole address was interesting.

The sum donated by the Auxiliary for the year ending Easter, 1903, was $1,502.76, and also $327.61 from the Juniors, who have, in addition, money enough for a horse and buggy to be given to some missionary.

Addresses were made by the Bishop, several clergymen, and some of the ladies.

CHANCEL ENGLISH.

By Rev. W. Russell Collins.

BE DELIBERATE. Some men throw their voices at the people. This has a very striking effect. But it is not agreeable. It soon wearies you. You feel pounded. Others mouth their voices. You hear a great, loud rumbling, but the sounds are undistinguishable. The voice seems to be rolling between the teeth and the palate. Others talk with the lips, teeth, and tongue, and through the nose, and the sound is flat and seems to hover somewhere between the top of the pulpit desk and the face of the speaker, and has difficulty in reaching the first pew.

Open the throat, or more properly speaking, the larynx. Let the full, rich sound come forth and play upon the vocal chords. Do not let the action begin with the lips and tongue, or any part of the mouth. Mouth action should be the result of vocal action, not the beginning of it. Do not, for instance, say p, or b, with the lips, making a flat sound, that hovers near the lips; but by an expulsion of sound or breathing through the larynx forcing an opening of the closed lips, give a full, rich and resounding voice to these aspirates. I was taught to devitalize the lower jaw at the hinge and to allow it to hang loose in speaking, thus compelling all voice action from the vocal muscles and preventing mouth action or mouthing. Other simple rules were to expand the shoulders, to broaden the upper torso, to raise the top and the back of the head, to keep the cervical spine erect, to stand upon the fore part of the feet, resting the heel very lightly, to broaden the muscles above the knees, and to keep the waist line flexible. Rigidity of the muscles of the jaw and spine and waist will weaken and impoverish vocalization. Another simple rule given to aid in the correct placing of the voice, and movement of the vocal organs, is to speak as though you were addressing one standing directly behind you, yet without turning the head. This will open the larynx and lift the top of the nasal parynx, correctly placing the voice and giving it full play; and instead of sending it to the rear, as might be expected, it will send it farther forward than the speaker may realize.

Do not try to talk from the stomach. The stomach is employed in eating, not in speaking. Do not try to affect a bass voice when you do not possess it, just to sound religious. A tenor voice may be used just as solemnly and religiously. The tenor is the carrying and lasting voice. It will be more easily heard by deaf people and by those in the remote parts of a large auditorium. It will sometimes conquer a dumb vein in an auditorium badly constructed in its acoustic arrangement, when a bass voice will fail. It is always the better voice for out-of-door speaking. It is far the more musical voice. In any case, use your own voice and not a made voice. The rules of vocalization are given not to produce in you a new voice, but to bring forth the voice that you already possess.—*Episcopal Recorder.*

The Arabs have a custom of thanking God that it is no worse. If one loses an eye, he thanks God that it was not both eyes; if he loses a hand, he thanks God it was not both hands; if he breaks his leg, he thanks God it was not his neck. Dr. Johnson used to say that a habit of looking at the best side of every event is better than a thousand pounds a year. When Fenelon's library was on fire, "God be praised," he exclaimed, "that it is not the dwelling of some poor man!" This is the true spirit of thanksgiving, one of the most beautiful traits that can possess the heart.—*The Standard.*

The late Dr. De Koven of Racine College, Wisconsin, was in the habit of giving his classes a weekly lecture on religious subjects, questioning them beforehand in order to ascertain what they already knew. On one of the occasions the topic was the angels. "Now," said the doctor, "before I begin, let some of you give me his notion of an angel." A profound silence followed. "Did none of you, for instance, ever hear of Lucifer?" Thereupon a hand was lifted to reply. "Well," said the doctor, what have you to say of him?" "Why," replied the student, "wasn't he the fellow that *started the German Reformation*, as they say"?—*Harper.*

The Local Title of this Church.

A Symposium from Several Points of View.

V.—THAT THE TITLE SHOULD BE—"THE AMERICAN CATHOLIC CHURCH IN THE UNITED STATES".

By the Rt. Rev. Isaac Lea Nicholson, D.D.,
Bishop of Milwaukee.

THE topic involved is not a vital one, but it has become an important one; and one now for the first time placed formally before the attention of the Church, by the recent action of the General Convention of 1901."

I find these words in the Introduction to the little *Handbook of Information,* concerning the proposed correction of the present official title of the Church, issued lately by The Young Churchman Co., and widely circulated. They express, I think, the views of those who have been most prominent in promoting this issue. We do not regard the issue as one of pressingly vital import. Our National Church organization will live on, will prosper and grow steadily, without doubt, with God's blessing, under the present title, deficient as it may seem to a large number of earnest Churchmen; or under any other accepted name; or, indeed, without any special local name at all. This "Change of Name," therefore, or in better phraseology, this "Correction of Title," cannot be a vital issue, nor should it be given an exaggerated position. But it is an important issue to those within and those without the Church's fold. To those within, in fostering our own sense of unity and solidarity, in worship and in work—which may God speed. To those without, in ridding ourselves somewhat of the merely modern and sectarian aspect we well nigh universally bear, as simply another local ecclesiastical organization, small in size, full of respectability, but having no clear marks of outward identity with the historic Church of the past, or with the great historic Churches of other nationalities than our own.

I have read with keen and growing interest, all that has been said on this question, so far as it has come within my reach. My own conclusions remain more firmly fixed than ever, that the title suggested in the Milwaukee Memorial of 1901 yet stands preëminent. It was the endeavor of that Memorial to place the general outline of argument in favor of this special designation within the Memorial itself. This was attempted, in a modest way, and in my judgment, that line of argument for this title, instead of being shaken, has only been made the stronger in contact with what has been said along other lines. Much more might be said, and has been well said, by tongues and pens better qualified to speak and write than mine.

(I) But no one has yet pointed out who can safely be regarded as the special creator, if it has one, of this particular designation. It rightly belongs to the late brilliant and popular Bishop of Western New York, Dr. Arthur Cleveland Coxe. He coined this phrase, if any one person did. For thirty years, and more, this question has—usually in informal and casual ways only—been before our General Conventions. I recall an able address given more than a quarter of a century ago, in which Bishop Coxe said: "When the happy time comes for this American Church to change the unfortunate misnomer she now bears, that Name should be the only one which properly describes her inner character, her outer lineage, her real line of ancient theology, and her present and future mission in this country—the American Catholic Church. This Church, in her theology, or in her orders, was not created at the time of the great Protestant Reformation, and the more strongly we emphasize that fact, the better." Many of our clergy, many of our older Bishops—notably at Minneapolis in 1895, the last General Convention which Bishop Coxe attended—will recall like expressions of his. They occur in his printed and spoken addresses, all in similar strain, always full of his well known exuberance of thought, felicity of expression, and great depth of ecclesiastical learning. He may safely be held in this connection as the author of this special term. The Milwaukee Memorial only voiced the words, and the arguments, of Dr. Arthur Cleveland Coxe—truly an apostle of the Church's Unity, and of her more aggressive forms of missionary fervor. This should suffice to silence the silly clamor, raised in some quarters, most unfortunately, that this issue is a partisan issue, made by a certain ecclesiastical clique, and for merely party ends. In no sense is this statement true. If it began that way, years ago, it has long ceased to be that now. The thought has been absorbed in the whole body of the Church. High Churchmen, Low Churchmen, Broad Churchmen, all sorts and conditions of men, and women, too, are interested in this question, and interested to a very remarkable and growing degree, in desiring some correction of our present title, whatever that correction may eventually prove to be; and they very largely feel that "now is the accepted time." The fact that Bishop Coxe—a man of truly prophetic soul and temperament—first suggested openly this designation for our National Church, is sufficient with all fair-minded people, to protect its promoters from suspicious insinuations, and half-concealed inuendos. We are quite willing to rest the authorship of this proposed title, and the cogent arguments urging its acceptance, under the shadow of his great name.

(II) No one interested in this matter, should fail to read the excellent papers lately printed in the *Southern Churchman,* by the Rev. Dr. Elliott of Washington, D. C. What he so clearly recites, as to the peculiar way in which the terms "Protestant Episcopal" got into final adoption, is most true, and is put in fine tone and temper. Dr. Elliott admirably shows that the use of this special term, in lieu of any other one, simply *glided* in, slowly but surely. It came first by limited and local use. This local use extended and grew, and finally by repetition, in the course of some years, it became a fixture in Diocesan Conventions, and in General Convention, no other title appearing to dislodge it; and perhaps expressing the conditions and needs of that "day of small things" as well as, if not better than, any other title then could do. He also shows there never was, by any formal and original resolution, any definite adoption of that title as the official and fixed title of the National Church, in lieu of any other title that had previously existed—moving one out in order to move another in. All this is freely known and conceded. Frequently we have heard the late Bishop of Iowa—Dr. Perry, our well-known historiographer—refer to this term Protestant Episcopal as "our accidental name." No one means, when referring to the incoming of this designation as "accidental," that it came in suddenly, or surreptitiously, in a moment, in the twinkling of an eye, like a thief in the night, or while the Church did slumber and sleep. All that is meant is precisely what Dr. Elliott shows—the coming of the name simply happened in that incidental way; it quietly but slowly *glided* in, and at last it had the road, and naturally remained.

But we submit, any casual reader of the ecclesiastical signs of the times can plainly see, this same peculiar title, Protestant Episcopal, having well served its day and generation, by the general consensus of the Church, in these past thirty years and more, is in this same quiet and certain way, really *gliding out.* This gliding out has come just as the gliding in came, and by precisely the same process; first, by a large measure of local *disuse.* Judge Stiness and Bishop Whitehead have neatly pointed out this fact in their papers forming part of this symposium. They show, in Diocese after Diocese, in Missionary Jurisdictions, in the large majority of our printed journals, even in General Conventions, in the nomenclature of most of our ecclesiastical organizations and societies, the term Protestant Episcopal is practically already gone, and has well nigh universally dropped out; and that other and better terms are taking the road. Bishop Whitehead also, in his Report on the Milwaukee Memorial in 1901, very aptly calls our attention to the significant fact that this very General Convention of 1901, then in session, had deliberately and intelligently dropped the term practically from our new Constitution, the one under which our American Church is now living. We think no one can dispute this patent fact: the term Protestant Episcopal is surely gliding out, just as certainly, and in the same slow and rational way wherein it glided in; first by local *disuse;* this constantly spreading in extent and influence, having

quiet collateral results all the time, and all over the body, until one day, seemingly now not very far off, it shall wholly remain out; the disuse becoming general and at last fixed. We also plainly see new and better titles slowly gliding in, all over the Church—such as the American Church, the Episcopal Church, the Catholic Apostolic Church. But, unless our judgment is all awry, to us it seems the Church is simply drifting towards the more excellent way, in this gliding process, towards the title "American Catholic Church in the United States." This title does appear to be getting the right of way; and our hope is that in God's good time, this definite and clear and *not* misleading title shall eventually carry the day and permanently remain, as our ecclesiastical designation.

(III) The unhappy argument of prejudice largely comes into view in the discussions of this important matter, and it must be noticed. So many seem to have a solid and deep-laid fear of this word Catholic. To them it is but a synonym of Romanism, and they at once scent the Pope each time the name is mentioned, sometimes afar off, sometimes very near—as the genuine Protestant nose may be long or short. This is by no means a fear confined to lay people. We have often traced it high up—even in episcopal air. Not many years ago a Bishop of the Church said to the writer of this article: "I have a horror of that word Catholic. I never care to hear it uttered in my presence. To me, at once it suggests Romanism, and shows the Italian cast of mind. I am afraid of it." On another occasion was he present in a certain church, when one of our Bishops, using the well-known collect in the Office for the Visitation of the Sick—at a Burial Service, too—changed the phraseology "in the Communion of the Catholic Church" to the expression "in the Communion of the Christian Church." When asked his reasons, the blunt reply came: "I personally dislike that word Catholic. To me it brings up the most unholy and even profane associations. I would like to see it left out of the Creeds also, if only we could." One can only mention this frame of mind to pity it—pity its narrowness, pity even its crass ignorance. "Lighten our darkness, we beseech Thee, O Lord." I have just returned from a visitation in a distant part of this Diocese. Asking a certain choirmaster, one of great devotion and ability, too, why he always chose a canticle at evensong; instead of *Magnificat,* his honest reply was blurted out: "We never use *Magnificat* in this choir. Pity it was ever put back into our American Prayer Book—(he did *not* say Protestant Episcopal Prayer Book, the more's the wonder)—It savors too much of Romanism for me. I am sure Papal influences were at work when that Romish hymn got back into our American Prayer Book." This was said by a really intelligent and devout man, and a Churchman, too. When asked quietly if the *Magnificat* was not in the Bible, and was it not part of the Divine Inspiration, coming from the Holy Ghost, his reply was: "Oh, that is quite another matter. I do not regard it as quite so wrong there. Its associations are not so bad." Suffice it to say, this lay brother was ecclesiastically color-blind, except as to the Orange hues. This really happened, within a week, even in this Diocese of Milwaukee. And if here, we can reasonably infer it more largely prevails in some other localities, in the South, or in western Pennsylvania, for instance. Is not this about the same mode of thought common to so many of our brethren, including some Bishops, who repeat their belief in the Catholic Church in the Creeds, inside the church buildings, and before the altar, yet who dread the word, run away from its scare, when outside the church door! "Ah, consistency, thou art a jewel!" It was Dr. De Koven who once pungently said: "How easy it is to scare even intelligent people, with a word!"

This argument of fright and prejudice we of course will largely meet in this discussion, and already its voice is heard in the land. We are in duty bound to be patient with it, and to bear gently with it, as gently as we can. It is sincere, but all the same it is conceived in ignorance, and born of prejudice. But our faith in the educative sense of the people is strong, and our faith also in their ultimate rectitude of judgment. We must aim to overcome this prejudice by quiet education, and by patient continuance in well doing. We fully believe a close and daily acquaintance with this noble term Catholic will ultimately drive off the terror, and pluck out the supposed sting. The bogey is often seen to be only a gentle dove, "soft as the dew at eve," but only after you have handled it; not if you keep it far off and away, and shoot at it night and day with your little gun.

(IV) Perhaps the most violent, even bitter, attacks on our suggestive use of this term—American Catholic—come from the Roman Catholic side. This is significant. They fear—even boldly say aloud—we are trying to steal some of their best preserves; they alone are the real American Catholics, the one simon-pure and genuine thing; we are the counterfeits and imitators. And the ultra-Protestant brother lends them his material aid and sympathy, in this line of argumentation. This at first sight seems peculiar and irrational, yet it is not so. Extremes do constantly meet, and this is a geometrical proposition often in evidence. In matters historical, social, and personal, when a common emergency distresses each extreme, they get into the same bed together, both the lion and the lamb. It was such an emergency which once caused Herod and Pontius Pilate—bitter and sworn foes—to stand together, and become friends for a while. It was when the Incarnate Truth stood in their midst. And they both longed to get Him, and His Words, out of the way.

Anyone who keeps abreast of the sweeping ecclesiastical movements of the day, well knows that this "Correction of Title" movement is a very live question with certain Roman Catholic elements in this country, and in England. The old-time English Romanists, disliking converts, and strongly imbued with the old national idea of the ancient Church, sometimes called by Roman Catholics "the Gallican idea," long to be known only as English Catholics, crave that special designation, use it on every occasion, and avoid the term Roman Catholic so far as they can. They have not complete patience with all the methods and ways of the Roman Curia, nor is the political work of the Vatican leadership always their highest ideal. Also in this country, a large and influential body of Romanists are possessed with the strictly "American" idea. They prefer, and long for, this very title—"American Catholics"; use it steadily and with a clear purpose in view; insist upon it persistently, and do not like to be labelled as only Roman Catholics. They quietly resent this, in printed discussions, and more vigorously here and there in sermons and in personal conversations. We meet with a large measure of this statement, in this Northwestern corner, where our lot is cast, and some of its foremost apostles are here. Hence these tears, when a large body of our American Churchmen not only espouse this title for our national organization, but try as we are able to practise in our daily lives and conversations the teachings, the discipline, and the devotion which this historic term distinctly implies.

(V) A word more, and we are done. This paper is not seeking to reproduce, or to emphasize, the several arguments so widely and so ably advanced for the title "American Catholic Church in the United States." That has already been sufficiently done in other places, and in other ways, better than this present writer can do it. It is only giving some personal impressions which have weighed with the writer, in cementing convictions formed years ago, as Bishop Coxe and men like him said and thought—that this is our only correct, historical, accurate, true, and descriptive title; distinctive, too, one which so easily bears its meaning on its face, that he who runs may read. The matter of the famous "Quadrilateral," as we have learned popularly to call it—the Chicago-Lambeth platform for a possible future Church Unity—to our mind has also a distinct relation to this question under consideration. Everybody knows—its distinguished author, the late Bishop of Long Island, and its equally distinguished promoter, the present rector of Grace Church, New York (long may he live!), both confess—this "Quadrilateral" was meant chiefly to attract and influence our Protestant brethren and their corporate organizations; an honest and very noble endeavor to induce them, if it could be, to "break off from wrath, and let go displeasure," and come into some closer and more organic union with ourselves, and thus—on the basis of those four great propositions—to mend, if we mutually could, with God's loving guidance, some of these woful rents in the Body of Christ. Everybody knows, too, how, so far at least, this offered Concordat has failed in this, its primary end. It certainly has had some attractive *personal* influence—witness the remarkable influx of sectarian ministers into our Communion, yet going on with a rapidity which is amazing to us all; a shade of alarm, to some; *not* to the writer, however. But, so far as the corporate sectarian bodies go, it has failed. By these brethren, in their several organizations, all larger, more potential, more influential than is the Protestant Episcopal Church in the United States, our offer was looked upon with no little contempt, as a very small tub thrown out to the big Protestant whale. This angry whale not only refused to get into it, but he rather savagely and indignantly whisked this ecclesiastical tub aside, with one swoop of his mighty tail.

Indeed, so far as he could, he has swamped it. He could not see—we think with some sense of fitness—why this small P. E. sect, as they invariably hold us to be, and as our present title so definitely assures them that we are, should show them such marvellous presumption. From this Protestant and sectarian side, therefore, these well meant overtures have come to naught, and for the present are practically dead. If not dead, at best they are sleeping.

But, *not* strange to say, from the Catholic side, and from the ecclesiastical body which read those propositions with the Catholic instinct and meaning, they were accepted, and the formal offer has lately been made to act upon them, in a corporate way. This is most significant, and tends to breed in us some statesmanlike thoughts and aspirations for the future, where hitherto among us real ecclesiastical and theological statesmanship has not been predominant. The writer of this paper cannot avoid the conclusion, reasonable in his own mind, that should this Quadrilateral be started afresh, as the overture, not of a small sectarian body, with a very small and sectarian name, rather as the overture of the American Catholic Church in these United States, it will be met with a more intelligent apprehension, and with a more cordial feeling of consideration. At least the only portent we have so far in our ecclesiastical skies seems to augur that way. May God, in His mercy, make all this more clear!

Lately, a prominent clergyman of our Church left the East, and went to the Pacific slope, hoping there, if he could, helped by the stimulus of a prominent university, to "find a common denominator for the Church." He failed to find it even in that land of gold, and he has resigned the quest, so we are told. Two months ago, here in Wisconsin, we found a man who told us that years ago he owned a large field with millions hid beneath its surface—only he did not know it. He sold it for a song, and afterward, right beneath his feet, others found the hid treasure.

We think here is the "common denominator" of the Church, in the name Catholic, and in the thing. This always has been, is now, and ever shall be, the Church's "common denominator." Let us adopt the name, and practise the thing—whether with the wise men of the East, or this gay young Lochinvar come out of the West; whether we say to the North, give up; or to the South, keep not back. We already have this "common denominator"; only some of us, walking over the quiet fields, have not fully known it.

Let us correct the title—not in too great haste, but with well set views before us, and with an educated judgment within. And let us approach the question without party feeling, wholly in the fear of God. Perhaps the time is not so very far away, when—in the language of that quaint old hymn—we all, in this dear Church of ours—

"Can read our title clear
To mansions in the skies."

And perhaps, too, if the humor of it will be pardoned by our patient readers, even with our brethren who love the Orange hues, we one day shall—

"Bid farewell to all our fears,
And wipe our weeping eyes."

[The End.]

Six to twelve large and small missionary societies, representing the home and foreign work of as many important religious bodies, close their books at this time. Their receipts show, in some cases, a healthy increase, and in one instance marked growth, but on the whole it is plain that the religious public of America is not especially alive to Missions. The financial prosperity in other lines is not indicated here. Indeed in some religious bodies there is apathy and a decline in receipts. The Congregational Home Missionary Society, with receipts last year of $602,000, closes its year without debt. The Presbyterian Home Board, with $830,000 as its receipts, does the same. The Baptist Home Mission Society falls $28,500 behind, $14,000 of it incurred last year. Baptist foreign work has wiped out a deficit of $35,000 from last year, met a budget increased this year by $40,000, and comes out about even. The Presbyterian Foreign Board, with receipts of $757,000 to April 1, must get in $350,000 during April to equal last year. Episcopalians are behind. Most of the Southern societies are doing well, but nobody is showing any marked growth.—*New York Post.*

Nothing really noble and worthy is ever attained easily. One may get money by inheritance from an ancestor, but one cannot get education, culture, or character, as an inheritance. These possessions can become ours only through our own struggle and self-discipline.—*Westminster Teacher.*

A NEW SHIP PINAFORE.

Anchored at Sea.

Scene:—On deck.

Boatswain. That is the smartest Church in all the world—
Protestant Episcopal!

Buttercup. Ha! That name! Remorse! remorse!

Chaplain. I am the Chaplain of the "Pinafore"!

Chorus. And a vascillating Chaplain, too!

Chaplain. You're very, very rude,
And be it understood,
I attend to a right good crew.

Chorus. We're very, very rude,
And be it understood,
He attends to a right good crew.

Chaplain. Though related to a Mayor,
Of a gentlemanly air,
I have sometimes married divorcees:
I am never known to fail
In my duties in a gale,
And I never ask for marriage fees.

Chorus. What, never?

Chaplain. No, never!

Chorus. What, never?

Chaplain. Hardly ever!

Chorus. Hardly ever asks a marriage fee!
Then give one hiss, and one hiss more
For the doubtful Chaplain of the "Pinafore"!
Then give one hiss, and one hiss more
For the Chaplain of the "Pinafore"!

Chaplain. I do my best to satisfy you all—

Chorus. And with you we're discontent.

Chaplain. You're very impolite,
And I think it only right
To return the compliment.

Chorus. Although very impolite,
Yet we think it only right
To return the compliment.

Chaplain. False doctrines or abuse
I never, never use
Whatever the emergency;
Though "Episcopal," I may
Occasionally say,
I never use a big "P. E."

Chorus. What, never?

Chaplain. No, never!

Chorus. What, never?

Chaplain. Hardly ever!

Chorus. Hardly ever uses big "P. E."—
Then give one hiss, and one hiss more
For the doubtful Chaplain of the "Pinafore"!
Then give one hiss, and one hiss more
For the Chaplain of the "Pinafore"!

Boatswain. (Referring to Ralph Rackstraw)
He is an Anglican!
For he himself has said it,
And it's greatly to his credit,
That he is an Anglican!

Chorus. That he is an Anglican!

Boatswain. For he might have been a Quaker,
A Scientist, or Shaker,
Or a Presbyteri-an!

Chorus. Or a Presbyteri-an!

Boatswain. But in spite of all temptations,
To join denominations,
He remains an Anglican!

Chorus. Hurrah!
For the true born Anglican!

Mary Macomb.

All we want in Christ we shall find in Christ. If we want little, we shall find little; if we want much, we shall find much; and if, in utter helplessness, we cast our all on Christ, He will be to us the whole treasury of God.—*Bishop Whipple.*

Helps on the Sunday School Lessons.

Joint Diocesan Series.

Subject—"*The Life of our Lord and Saviour, Jesus Christ.*" Part II.

By the Rev. ELMER E. LOFSTROM.

OUR LORD'S APPEARANCE TO ST. THOMAS.

FOR THE FOURTH SUNDAY AFTER EASTER.

Catechism: XXII. and XXIII.—Outward Part. Inward Grace. Text: St. John xx. 29. Scripture: St. John xx. 24-31.

WE NOTICED a few weeks ago the prominent place given to the appointment of the tryst in Galilee, of the risen Saviour and His apostles. We decided at that time that it was made in order that the outward organization of the apostles, which had been broken up by the Crucifixion, might be restored. The fact that, in spite of the oft-repeated instruction to go into Galilee to meet the risen Lord, the apostles waited a full week before doing so, may have some bearing on the case; especially when, as far as we can see, the only reason of the delay was one unconvinced apostle. The Eleven could not be restored without St. Thomas. The basis for their future preaching rested on the fact of the Resurrection, and an Apostle unconvinced himself could have no part in it. He must first of all be convinced that there was Someone to meet before he could be induced to go to Galilee, and so the departure was delayed a full week.

In the meantime the ten had tried to convince him. They told him they had seen the Lord. But that was not quite evidence enough for St. Thomas. It can hardly have been that he doubted their word, nor indeed could he doubt that Jesus' body was no longer in the tomb. But he could not bring himself to believe the reality of the Resurrection. He was a very practical man, and he must have some evidence that what the others had seen was not a vision or a ghost. He knew that Jesus had been crucified, that a spear had been thrust into His side. He was sure He had been dead. He must have equal proof of the reality of His Resurrection.

We may indeed be thankful that St. Thomas did demand proof of the reality of that Resurrection, for it makes clear for us some facts not only about the Resurrection of Jesus but about our own resurrection bodies as well. We declare in the Creeds: "I believe in . . . the resurrection of the body," and "I look for the resurrection of the dead." In Phil. iii. 21 we read, "who shall change our vile body that it may be fashioned like unto His glorious body." Since our resurrection bodies are to be like His own glorious body, it is clear that we are here taught about both. In the first place, we learn *that the resurrection body is a real body, although somewhat unlike the old.* As last week's lesson showed us, when He appeared to the apostles and disciples, the doors being shut, He said, "handle Me and see; for a spirit hath not flesh and bones as ye see Me have." He also ate before them. Here again to-day He invites Thomas to use his hands to convince himself that it is Jesus Himself in a body, and not merely a vision or a spirit that he sees. It is a real body but yet not like the old. On both these Sunday nights He appeared to the apostles, "the doors being shut," and again, "He vanished out of their sight" as He sat at meat with the two disciples at Emmaus. The impression we get from the record is that He appeared and vanished at will. That He knew what they were doing and saying even when He was not visible to them, is shown by His quoting Thomas' own words to him.

That the resurrection body is unlike the old carnal body is clear from St. Paul's famous argument in I. Cor. xv. "It is sown a natural body, it is raised a spiritual body." He says plainly that flesh and blood cannot inherit the Kingdom of God—they belong to different realms. So it must come to pass that at the day of Resurrection even those who are living in the body—the quick—must have their bodies changed. "Behold I show you a mystery. We shall not all sleep, but we shall all be changed."

If now we are given a body although unlike the old, it is evident that it is not the spirit of man or the soul alone that enters into eternal life. At least one body of Christian people teach that "the souls of believers are at their death made perfect in holiness and do immediately go to their eternal reward in heaven." It seems to be indeed a widespread belief, that when people die their souls go at once to heaven; and some even seem to think and teach that the dead have been turned into angels, another order of beings entirely. But a true knowledge of the doctrine of the Resurrection of the body shows how mistaken such ideas are, and moreover is the only teaching which fits in with teaching of the N. T. about the Second Coming of Jesus Christ to judge the quick and the dead. "The hour is coming in the which all that are in the graves shall hear His voice and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation" (St. John v. 28, 29). Our Saviour here shows when we are to put on the resurrection body; not until the final resurrection at the day of judgment (I. Thess. iv. 16, 17; I. Cor. xv. 23). So, judging from His words and the teaching of His apostles and from what we are told of His own death and resurrection, we conclude that at death the soul goes to "the place of departed spirits" or "hell," as it is called in the Creed (not, however, referring to the place of lost souls), there to remain until the general Resurrection at the last day. The souls in this waiting place we call the Church Quiescent or the Church at Rest, in contrast to the Church Militant here on earth. At the last day, when Jesus comes in glory to judge both the quick and the dead, "the dead in Christ shall first arise, afterwards they that are Christ's at His coming." Both the dead and living shall then put on their glorious resurrection bodies and all "be caught up together in the clouds to meet the Lord in the air and so shall we be ever with the Lord" (I. Thess. iv. 17). We shall thus be joined to the Church Triumphant or the Church in Heaven. Christ was the "first fruits of them that slept." After the gathering of the first fruits came the harvest of all the grain. So we know that "as in Adam all die, even so in Christ shall all be made alive."

One other lesson, too, we may perhaps learn from this test which St. Thomas insisted upon. He was not a doubter who had his mind closed to conviction. His doubt was not like the skeptical doubt of the Pharisees. He was willing to believe. He was indeed anxious to believe, but he must be sure of the evidence. So we need not be afraid of honest doubt. There is nothing dishonorable about it. Blessed are they who can believe without waiting for the test, but Jesus would not have given Him the evidence he asked for if he had not been honest and sincere in his doubt. St. Thomas may indeed have felt that if Jesus were really risen from the dead, what he asked for was not unreasonable. Certainly doubt does not change the truth. Happy are we when the truth is so seen as to leave no room for doubt. When Thomas himself saw the risen Saviour, he thought no longer of his old doubts and his test. He saw the conclusion which the Resurrection forced from the life that had gone before it, and cried, "My Lord and my God!" This, the highest expression of faith given Him, forms a fitting conclusion to the gospel of St. John, written, as he says, to prove this very thing (v. 31). He has shown how the Life whose record he has been giving has called forth every expression of faith up to and including this "My Lord and my God!"

LIFE.

As master-fingers strike the ivory keys
And bring to life what melodies they please—
Now soft and low to soothe the mind to sleep;
Now shrill, now harsh, now ponderous and deep;
Now breathing sensuous sighs and longings vain;
Now quivering with misery and pain;
Now sinking to the tones of whispered prayer:
Now mingling tears and groans of wild despair;
Now trilling silvery notes of boisterous glee;
Now singing paeans high of victory;
Now chanting boldly proud, exultant lays;
Now raising anthems of majestic praise:—

So we may make our lives whate'er we will—
Sad and discordant, or more bitter still;
Loveless and chilly as a wintry wind
That moans, and leaves naught but a moan behind;

Or we may play upon life's dulcet keys
And waste ourselves in idleness and ease,
Blowing away upon a sensuous sigh
What might have been an aspiration high;

But better far to strike a nobler strain,
And from accordant notes of joy and pain
A hymn of hope melodious to raise—
And LIVE an anthem of majestic praise.

GEORGE H. MURPHY.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

WHERE THERE IS NO DECADENCE OF RELIGION.

To the Editor of The Living Church:

I AM going to tell you something which I think is interesting in these days when one is hearing so much of the decadence of religion, church attendance, etc. I have been attending the services during Lent at the very Churchly oratory of St. John's Military Academy. At this school, compulsory services are a thing of the past, if they ever had such requirement, nevertheless I kept count of the number of lads who were out to the early Communion services, said at 6:30. The number for the forty days of Lent, Sundays of course not counted, was 649.

On Good Friday the services began with the Stations, at 6 A. M., and from that hour until 5:30 P. M., when the last vespers were said, there was not an hour but that some service was going on, at which there were to be found from twenty to fifty boys. At evensong the chapel was crowded with cadets. On Easter morning, I was told, every communicant in the school made his communion at the early celebration.

I have been so struck with this spirit of reverence in the school (indeed the boys look on the chapel duties as they do on any other duty of the school), that I ventured to inquire from the President, to what he attributed it.

His reply was, with a smile,: "I do not know, unless it be to That—" pointing up the nave, to where the red glow told of the reserved Blessed Sacrament.

I wonder if he be not right?

Yours truly,

Delafield, Wis. MRS. ROY FELTON FARRAND.

THE FIRST ORDINATION IN ALASKA.

To the Editor of The Living Church:

THE Rev. Frank H. Church is right in saying in your last issue that the recent ordination to the priesthood in Juneau was not the first in Alaska; but it was the first ordination to the priesthood of the Bishop of Alaska's own candidates. The ordination that took place in Ketchikan five years ago was done for another Bishop. Respectfully yours,

St. Agnes' Mission House, THOMAS JENKINS.
Ketchikan, Alaska, Easter Monday, 1903.

THE SHORTEST SERMON.

To the Editor of The Living Church:

APROPOS of the articles that appeared in THE LIVING CHURCH about the shortest sermons, I would say that one of the shortest was the funeral sermon delivered in the Church of the Holy Communion, New York City, by the late Dr. Muhlenberg, on the occasion of the burial of Mr. Robert B. Minturn, the first President of St. Luke's Hospital, New York.

After announcing his text, Micah vi. 8, from the chancel steps—*"He hath showed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to have mercy, and to walk humbly with thy God,"*—he pointed to the coffin before him, and said:

"This did he!"

The three words were the whole of his most impressive sermon. ARTHUR C. KIMBER.

WANTED—LAYMEN FOR CHINA.

To the Editor of The Living Church:

THE demand for Christian education in Central China is so great that Bishop Ingle is planning for the addition of a collegiate department to Boone School at Wuchang. He wants two more teachers and asks me to make this important opening known. The case is put thus in the Bishop's own words:

"I want two young, unmarried laymen; college men, preferably those with special training and experience as teachers. I do not want men who wish to study here for Orders. Their whole time will be needed to teach. They will not be required to study the language, though if they could manage that too, so much the better. They should not be above 35 and I should prefer them under 30. I should like them to be in Wuchang not later than September 1st."

I will take pleasure in sending a copy of the last annual report of Boone School and any other information that may be desired and that can be supplied through the Church Missions House to any layman who may be willing to consider offering for this service. JOHN W. WOOD,

Corresponding Secretary.
281 Fourth Avenue, New York.

THE NAME OF THE CHURCH.

To the Editor of The Living Church:

I CALL attention to an important feature of the Sealed Books of the English Church. I believe the word "Church," where it first occurs in the title-page, is printed in capitals. This denotes that the Church of England does not claim to be co-extensive with the whole Catholic Church, but that she is in the communion and fellowship of the Holy Church throughout the world.

I beg to suggest, therefore, that the title-page for use in the American Church should read:

The Book of Common Prayer
and Administration of the Sacraments and other Rites and Ceremonies of the CHURCH, according to the use set forth by the Authority of the General Convention in the United States, A. D., 1789, and amended A. D. 1892.

This eliminates the contention that we claim too much, and emphasizes the fact that we give it for the use of all who will avail themselves of it.

Delete the words "Protestant Episcopal" wherever they occur in the Prayer Book, making such amendments or amendations as are required by this change.

Secure Civil Legislation under the title of the American Catholic Church, and order this title to appear in the constitutions and canons of the general Church and in all Diocesan Journals as the legal and common name. If we seek a definite and expressive title it is found in this. Speaking generally, we may say that the Church of Rome emphasizes adherence at the expense of citizenship. Protestantism develops citizenship at the cost of devotion to the Church. The ideal of the English Church, though marred by the struggles of the Reformation period, was one people in the Kingdom of God and their national Kingdom. It was to be a *Christocracy*. This is the true Catholic ideal and it is set forth in the title which blends the national ideal with the Kingdom of Heaven—the American Catholic Church. JOHN LOFTUS SCULLY.

St. Paul's Church, Savannah, Ga.

A MOAN IN CHURCH.

[WRITTEN DURING SERMON.]

Dull-featured, leaden-eyed, the preacher stands,
And holds the sacred volume in his hands.
No touch of genius lightens up his face;
No kindly accent speeds the word of grace.
He drawls and maunders in unending drone;—
O! for some lightning-flash, some thunder-tone,
Something to show life yet remains on earth,
Sorrow or joy, wild laughter, madness, mirth,—
Something for heart and mind to feel and know,
Not these sad phrases, following row on row.
Our souls refuse the weary watch to keep,
And feel "God giveth his beloved sleep."
Grant, Lord, some help from heaven, some spirit-touch,
Now that we feel so little, hear so much;
And, as a set-off to our sins' amount,
Put this day's suffering down to our account.

Bradford. J. ARTHUR BINNS.

REJOINDER TO "A MOAN IN CHURCH".

[WRITTEN IN A VESTRY.]

And art thou God's "beloved," thou sleepy hearer,
Thy head lolled sideways in thy discontent?
But say, were that lorn preacher's utterance blent
With life-hues richer, were his reasoning clearer,
His the warm tones of one whose soul clung nearer
To life's deep passion and its high intent,
What use, if all on thy pleased ear were spent,
Haply to make thee hold poor self the dearer?

Upon his heart does custom frost-like fall,
Thence on thine eyes? With both 'tis custom's cheat,
In making him thou hast some share with all
To form the pattern for his counterfeit.
He drones? Wake then! old Herbert's word recall;
God preach thee "patience," not Self self-conceit!

Woodford. FREDERIC MANN.
—*The Spectator.*

Literary

Social Problems.

The Workingman and Social Problems. By Charles Stelzle. Chicago: Fleming H. Revell Co. Price, 75 cts. net.

This book is interesting because it is written by one who was himself a workingman, beginning to toil for his daily bread at eight years of age, but gradually rising, until after many years of experience as a toiler, he was able to enter the ministry of one of the Protestant denominations. He can therefore write about workmen and their problems understandingly, and at the same time, being a Christian minister, his object is to see how the influence of Christianity can be brought to bear upon those problems, so as to ameliorate existing social conditions. And he is a firm believer, as we are, that religion presents the one effective solvent for them.

The book is also interesting because it contains a resumé of a large number of answers, which labor leaders have returned to inquiries which the author from time to time addressed to them as to the light in which they regarded the Christian Church, the reasons for their alienation from it, and how they think it might be made to reach them. These answers reveal the actual attitudes of large numbers of workingmen towards the Church, though as practical suggestions they are to a great extent worthless, owing to the ignorance and misconception of what the Church really is and as to its teachings.

The Church does not need so much to change in what she is or teaches, as simply to remove the misconceptions in regard to her which exist in so many minds. She does need to change many of her methods, and the light in which largely she presents herself to the world, but not her constitution or her faith. These are supernatural, and have proven their power in spite of all the caricatures and travesties by which they have been disguised, and remain, as this book testifies, the most powerful means for the social, as well as the spiritual benefit of men.

An experience of many years' working among the laboring classes has taught us that, given an absolutely free church with attractive services and some parochial resources, these classes are just as easily reached and affected by the Church as any other class. Yes, they are more accessible and more readily influenced than the upper classes. Any priest who works among both classes will testify that work among poor people is more satisfactory than among the rich.

This book gives a number of valuable suggestions as to ways in which Christian work among laboring people can be made effective. But it altogether neglects so much as to mention that which is beyond question the most efficient means that can be employed, that is by the parochial system.

Let the whole territory of a city, as of the country, be districted off into parishes, each fully provided with an efficient force of workers, let each house be visited and each individual known by the clergy themselves if possible, and you can do more to bring workingmen to the Church than you can by any other method which can be devised. If all Christians could only be united, and the pew system, with its inevitable class distinctions, be entirely done away with, the Church of God would soon show the world how effectively it could solve the most perplexing of our social problems.

G. Woolsey Hodge.

Religious.

Earthly Discords and How to Heal Them. By Malcolm J. McLeod. Chicago: Fleming H. Revell Co. Price, 75 cts.

The Discords treated of in this book are those arising from false conceptions of life, its real purpose, aim, and happiness. For the existence of such discords, sin, the pursuit of material prosperity, selfish ideals of education, unbelief, and hypocrisy are responsible. The author treats of these with a calm and dispassionate judgment and throws out many valuable suggestions to parents, educators, clergymen, and all who have to do with the formation of character in the young; and at the same time provides much food for thought for all who seek to know the real value of life. The book ought to have a large sale.

Light in Dark Places. A Spiritual Imagination. By Newman Smyth. New York: Thomas Y. Crowell & Co. Price, 25 cts.

A short plea for the use of the imagination in filling in with the spiritual promises of God when the heart is oppressed with gloom or uncertainty. Attractively bound and printed, this little book would serve well as a companion to an invalid who needs cheering in spirit.

When Angels Come to Men. By Margaret E. Sangster. Chicago: Fleming H. Revell Co.

It would be impossible to commend this book too highly. The task before the writer was a glorious one and she has accomplished it in a most excellent way. The work of the angels of God for men is too little known and therefore much undervalued. Mrs. Sangster has given us a classic on the subject. In terse, vigorous, and bright diction, she narrates the various appearances of angels in the Old and New Testaments, and applies the lessons to the every-day life of the Christian of the twentieth century. Her work will be found especially valuable for the afflicted and the bereaved. The mechanical work of the printer and binder give an outward attraction to the book suitable to the value of its contents.

From Love to Praise. By Herrick Johnson, D.D., LL.D. Philadelphia: Presbyterian Board of Publication. Price, 75 cts.

The contents of this book are eight sermons beginning with "The Love of God for Every Man" and ending with one on "God's Praising Day." The sermons deal with subjects of every-day importance and are well thought out, logically arranged, and convincing in their argument. Dr. Johnson has had such a varied and wide experience in the education of men for the Presbyterian ministry and so long a ministerial career in Chicago that his utterances carry great weight. There is nothing lacking in these sermons and his clear exposition of the Intermediate State and the character of the Resurrection Body deserve wide reading. The last sermon is commendable because it deals clearly and forcibly with a view of the Judgment Day which is not generally understood.

Thirsting for the Springs. By J. H. Jowett, M.A. New York: A. C. Armstrong & Son. Price, $1.25.

This book consists of a series of addresses which have proved very helpful to those who heard them and to the readers of the *Examiner*, in which they were first published. They contain many suggestive thoughts for all who desire to lead the practical, active Christian life. We commend them as useful models of concentrated expression for the younger clergy who desire to know how leading preachers have gained success.

Studies in Christian Character, Work, and Experience. By the Rev. William L. Watkinson. Chicago: Fleming H. Revell Co. 2 vols. in box. Price, $2.00.

Dr. Watkinson is a writer who always pleases by his delightful English and his wide range of original illustrations drawn from natural science and from almost every other source. The thought, also, so worthy of its setting, so that it is a real pleasure, both literary and spiritual, to read these charming volumes. The author's wide reading and his deep spiritual experience, make it well worth our while to read and enjoy his books.

The True Estimate of Life and How to Live. By G. Campbell Morgan. Chicago: Fleming H. Revell Co. Price, 80 cts.

A series of pious addresses for revivals, filled with devotion and good common sense, adorned with many anecdotes, and altogether models of such addresses.

What Shall I Do to be Saved? By E. E. Byram. Moundsville, W. Va.: Gospel Trumpet Publishing Co.

A book written evidently with a good purpose; but full of heresy and false doctrine. The whole truth about the Church and the Sacraments is denied and a caricature of the Christian religion offered in its place.

Miscellaneous.

Our Northern Shrubs. By Harriet L. Keeler. New York: Charles Scribner's Sons. Price, $2.00.

The title of this book indicates its general purpose, but an examination of its pages shows how valuable it may become to any one interested in the study of nature. Most of us know a little about trees and flowers, but few have more than a slight acquaintance with the bushes that grow in the fields and edges of the woods. This book gives a complete list of all shrubs found in the North of this country, together with a full description of each, with time of blossoming, soil necessary for its cultivation, and whatever else pertains to its habits and character.

The landscape gardener, and all others interested in the decoration of park, lawn, or highway, will find here a valuable help in making a selection of shrubs suitable for special use. The book is beautifully illustrated, thus giving it an artistic value in addition to its practical worth.

The Legatee. By Alice Prescott Smith. Boston: Houghton, Mifflin & Co. Price, $1.50.

This is the author's first published novel, although her short stories are well and favorably known.

The story is of a Southern man who inherited a saw-mill in upper Wisconsin, and had to overcome great prejudice among his employees and townsmen. The love story is nicely told, and the climax, where the lovers struggle to safety through forest fires, is well worked up. It is a good picture of the narrow-minded bigotry of a remote settlement, though we have never discovered these special fads in northern Wisconsin, and doubt whether our local bigotry takes either of the forms depicted in this volume.

This is probably the first of a series of attractive novels from the author's pen.

Her Reward

By Mazie Hogan

CHAPTER III.

SO MARGARET and her lover sought the long, low porch, and sat looking out into the clear moonlight which transformed the somewhat neglected yard with its untrimmed bushes and scanty patches of flowers into a scene of fairy beauty. After some minutes of silence, Louis said:

"Margaret, is not my long waiting over? Cannot our marriage take place soon?"

"Louis," said Margagret, "when I wrote you to come, I thought that it might be so arranged. Anna is so much more helpful than I had hoped or expected, that I trusted I might be spared soon. But—" she hesitated a moment, then went on more rapidly, "I had said nothing to father about it till to-night. I did not expect you so soon, you know. He says it is impossible; that I cannot be spared."

"Surely, Margaret," broke in Louis' impetuous voice, "you owe *me* something."

"I do, I know I do," she said, her calm tones giving little sign of the emotion beneath. "But, Louis, my mother's last words bade me take care of all at home, and I dare not disregard them."

"Dear one," Louis answered, tenderly, "I fully understand and appreciate your loyalty to your family, your fidelity to your promise to your dead mother. Yet, Margaret, think well before replying, and then tell me, ought the happiness of both our lives be wrecked for that? I have waited for you all these five years, not only willingly, but gladly. Like Jacob of old, for love of you they have seemed but a few days. And I will wait longer, if need be. Yet it is very hard, dear, that we should spend the best days of our lives apart from each other. Your promise to me, given five years ago, is it not a sacred thing? Ought anything to separate those pledged to each other by the sacred ties of a lasting love? Surely, you have fulfilled your promise by these five years' service, and it is time for you to think of me."

The shadow of an oak branch was across Margaret's face, and her lover could not see the pain and pleading with which it was eloquent, but her steady voice faltered as she said:

"Will you not wait a little for my answer, Louis? You cannot know how my heart yearns for this waiting time to be over. Yet not even for my love for you could I turn my back upon what I feel to be my duty. But I feel bewildered to-night. I cannot balance the conflicting claims. Only wait a little while, be patient with me, help me, Louis!"

Her voice failed. The steady, self-contained nature was shaken to its depths. Her lover drew nearer, and laid his hand upon hers, which clasped the arm of the rough armchair.

"Dearest," he said, "I only wish to help you. Did I not believe it was best for you as well as me that this waiting time should be ended, I would go quietly back to my lonely life and importune you no more."

"No, Louis," answered Margaret, "I have fully determined one thing. If I find that I cannot leave them, you shall go away free. It is not right to fetter you any longer with a promise which may never have its fulfilment."

Of course, he protested that it was no bondage, and the discussion was continued in its varied aspects till it grew so late, considered from a country standpoint, that the old farmer's gruff voice was heard calling to Margaret that it was time to go to bed, and Louis was fain to take his leave.

Then followed a week of strangely mixed emotions on Margaret's part. In after years, in looking back to it, she could never decide whether pleasure or pain predominated. On one side there was the exceeding joy in her lover's presence, which seemed to throw into insignificance every other sensation. Her love for Louis had always been deep, true, and tender; but after the five years' waiting, the charm of his manner and personality quickened it into a species of adoration which quite frightened her by its intensity. At times it seemed that this filled her whole being, but at others her uncertainty as to which was her right path oppressed her spirits, and she was also beset by a strong anxiety about the effect of her family and surroundings upon her lover's mind.

She seemed to have a supersensitiveness of perception which caused her to see everything as she imagined it appeared to him, and in those moods every hour was torture. How could the rude, uncouth manners, the untrained voices and uncultured speech, and the rustic habits of her family be otherwise than obnoxious to the polished, refined gentleman? Indeed, in her morbid feeling, she was sure that he had perceived a great change in her. Five years spent in toil, apart from all elevating and refining influences could not but leave their traces on mind and character as well as face. So as for the first time in years, she gazed into the mirror and deplored her faded beauty, she felt convinced that to Louis one change was as painfully apparent as the other, and that only pity and a sense of honor held him true to a promise made to an utterly different person.

In spite of all these doubts and despondencies, however, she had almost made up her mind to yield to his entreaties, brave her father's anger, and leave the house in Anna's charge, when on the last day of her lover's stay an event occurred which changed everything for her.

When Anna was called that morning no answer was returned, and an investigation showed that her room was empty, her bed unslept in—she was gone. Inquiries revealed that she had eloped with a young man, the son of a neighboring farmer, whose suit her father had opposed. He was worthless and dissipated, and the marriage would doubtless entail a life-long misery upon the rash girl; but the effect upon Margaret's happiness was more immediate.

Her marriage was an impossibility for years, perhaps forever, and, making a supreme effort, she determined that this last meeting with her lover should be their final parting. In a quiet voice, which concealed much of her deep feeling, she told him that they could not now be married for years, if ever, and she felt it was wrong to keep him bound. Then she drew off her diamond engagement ring, the one ornament she had always worn, and held it toward him. Louis uttered hotly indignant words in the first surprise, words that burned into her soul, and left ineffaceable scars, but her calmness and firmness won the day. He argued long and angrily, but at last took the ring and turned to go.

"Not without one kind word, Louis!" she cried with an accent of anguish that brought him back to her side.

"Margaret," he said, and his voice broke. Then he embraced her tenderly, kissed her lips, and saying, "I'll win you yet," left the room and the house.

It was seven years before Margaret saw him again. He wrote to her; not so frequently nor so affectionately as heretofore, but in a friendly way, which made her feel not so utterly cut off from him. He also sent books and magazines, and though Margaret felt that the parting was final, she could not refuse the soothing of these little attentions which alleviated the anguish of the separation.

Had she had the time to dwell upon herself, she would have been wretched; but beside the heavy pressure of her daily cares, events followed one another quickly during these years, and even a mortal sorrow is more bearable when one is forced to attend to other things.

A few months after Louis' departure, Mr. Mercer was stricken with paralysis. His life hung on a thread for days, then he slowly grew better, but mind, memory, and speech as well as bodily powers were much impaired, and the once vigorous, keen-witted farmer was left a feeble wreck, incapable of either physical or mental exertion.

So Margaret must put her hand to the helm and manage the complicated affairs of the farm, in which she could hope for but little help from her brothers. The twins were now nineteen, but what had always been called stupidity in Ned had developed as he grew older into absolute deficiency, and he was incapable of any but the simplest farm tasks under direction, while Nat, though much superior in intellect, was not fit for any superintendence. Jamie was fourteen, and bright and lovable beyond expectation, and he and Agnes were her great comforts. The burden of the farm as well as household was a heavy one for her slender shoulders, but she bore it bravely and successfully, and everything prospered under her management.

She heard seldom from Anna. She and her husband had gone to a city, and in their rustic inexperience were endeavoring to stem the great tide of human life. Margaret was often unhappy about her, but there was nothing she could do.

At the end of the year a wan, wretched figure, with an infant in her arms, appeared at the door. It was difficult to recognize in the haggard face and wasted form Anna's rustic beauty and health, and it was harder still to understand her story. At length, after much hysterical weeping, Margaret won from her

the sad outlines which were filled up day by day with dark touches as Anna opened her heart more and more.

It was a tale of much distress and many hardships, a fight with want which would have been endurable had she kept her husband's love, but with failing health and waning beauty, the affection of the first few weeks vanished, and rough words and blows succeeded each other making life torture, until the ill treatment culminated in desertion. Anna had thought every spark of love extinct, but the knowledge that her husband had deserted her for a prettier woman gave her so keen a pang that some must have remained.

Broken-hearted and despairing, she sought refuge in a hospital, and it was there that her baby was born. Her hardships had undermined her health, and consumption had laid hold upon her. She might and doubtless would have remained at the hospital, had not the authorities insisted upon separating her from her child, when with fierce maternal instinct, she crept away at night with her baby, and braving incredible difficulties, made her way back to the farmhouse, whose doors she scarcely hoped would be open to receive her.

Had her father been in possession of his faculties, she might have received a different welcome; but Margaret was ready with tenderest care and nursing to do all possible to make the poor girl forget her sufferings. After one attempt, which proved most unsuccessful, she never entered her father's room. Margaret's task may be imagined. To care for her father, who was querulously unwilling to accept attention from any hand save hers, to nurse her dying sister and the sickly baby, and to manage all the business of the household and farm, besides making the house cheerful for the sake of the younger ones. It was a seemingly impossible undertaking, but Margaret did it.

Anna lingered six months and then died, broken-hearted and worn out in body, but repenting her girlhood's follies so sincerely and clinging to Margaret with so dependent affection that it was with a very sore heart that the elder sister stood beside the grave of this the first one to follow their mother, and wondered if she had obeyed that mother's injunction.

(*To be Continued.*)

A CHILD'S PLEA?

Why must you go, my Papa?
I think it's very queer,
You never used to leave us
You always lived right here.

I thought when Mamma told me,
This morning when I woke,
That you were really going
You meant it as a joke,

Although she looked so sober
And said I mustn't cry,
And that when things were settled
I'd see you, by and by.

What does she mean by "settled,"
And what is a divorce?
When I asked nurse about it
It made her awfully cross.

She thinks 'cause I am little
I shouldn't question so,
But if you were her papa
I'm sure she'd want to know.

Joe Simpson lost his papa,
But then, you see, he died.
He told me all about it
And how his mamma cried.

And I was awfully sorry,
I gave him my new ball,
And my best agate marbles
And made him keep them all.

But I could not console him
With any of my toys,
He'd rather have a father
Like other little boys.

Why, Papa, what's the matter?
Your eyes have got so red,
I do believe you're crying
'Cause Joey's papa's dead!

Felix Connor.

When Moses was in the mount with God his face shone but he wist it not. Those who are the most spiritual are the most humble. —*Brethren Evangelist.*

The Family Fireside

BELIEVEST THOU?

A GODLESS woman is a horror above all things."

This assertion, made in a popular novel, many years ago, when women, take them all in all, were more feminine than now, was received with enthusiasm by an admiring public. Just what was the meaning of *Godless* that public did not ask, being as usual too much hurried to delve deeply into the matter of words and their uses. The dictionary-maker gives as the definition of this word: "Not acknowledging or without regard for God." As for not acknowledging Deity, it has been said that in all Christendom there does not really exist such a thing as an atheist, even among men, though many men refuse to accept God's Book. If each and every man, whatever his life may be, is suspected of saying to himself at times when solitude and silence interpose between him and his fellows: "I am afraid there is a God," surely no woman walks upon God's earth who would question the existence of its Creator.

The second definition of *Godless*—"without regard for God," contains more matter for thought. Disregard of Deity would, so we might suppose, betray itself chiefly in not choosing to remember the commands and the denunciations with which the Bible bristles, from Genesis to Revelation, and yet so long as one of the weaker sex says her prayers at home, attends church with tolerable regularity, and speaks respectfully of all things pertaining to religion, it is astonishing, when one comes to think of it, how she may repudiate the teachings of Scripture and still not have it asked: "How much is her piety worth?"

For instance, there is that sin of lying. This Anglo-Saxon name for a thing existing among people of all tongues is considered vulgar, but all the same the thanks of three generations are due to good Mrs. Opie who, when our grandmothers were girls, insisted on reviving its use. If ever a spade should be called a spade, it is in the domain of ethics. To describe a woman as Godless because her statements may not be always accepted as truth, would be considered a harsh judgment by moralists of the more indulgent order, but logic requires it so long as the text holds true that a lie is an abomination unto the Lord.

"But there are lies and lies," some apologist will plead. If such be the case, Scripture has left us in a state of most woeful doubt, for the most assiduous Berean who ever searched its pages, never found there that some lies are forbidden while others are allowed. It is true that the Ninth Commandment is directed only against the malignant lie, but false witness against thy neighbor is not particularized in scores of earlier and later texts in which we find demonstrations of the lying tongue.

"But some lies are harmless," so it has been contended by the over-charitable. This remains to be proved. When the servant who is sent to tell an unwelcome visitor that her mistress is not at home, afterwards tells that mistress some lies on her own account, and is detected, the stupid creature cannot be made to understand what a wicked person she is, and there are actually those who, albeit they dare not speak of the church-going mistress as a Godless woman, are disposed to divide the blame between her and the more ignorant woman, giving her the larger portion.

The question was once asked of a benighted being, poring over Scripture: "Understandest thou what thou readest?" In our day, among men and women supposed to be enlightened, it might rather be asked: "Believest thou what thou readest?"

The Bible tells us that eternal punishment waits upon the liar. Men and women, avowedly Godless, listen for lies among those who, as the Prayer Book cautiously puts it, profess and call themselves Christians, and ask: "Are these the fruits of belief?"

C. M.

TWILIGHT IN THE KITCHEN.

THE fire-light fills the dusky room with shadows. The red coals glow and wink, and the little flames snatch at the crisping toast. I always imagine Cinderella in a dusky glow like this, when she still sat in rags and cinders. Probably there was a big pumpkin under the kitchen table just as there is

under mine. I hope my fairy-godmother won't trouble to make this one into a coach, though, for I want to make it into pies to-morrow. I like to think of the morning after the ball, when the ugly sisters and step-mother were sleeping late, and Cinderella was getting breakfast, dancing back and forth between the cupboard and the fire and whispering remarks about the Prince to the kettle. I know she peeped into her pocket at the little glass slipper, when she should have looked into the oven.—Excellent thought! In a moment more my precious supper-dish might have been as black as King Alfred's cakes. Dear King Alfred, patron saint of absent-minded cooks! But how times change; only a day or two ago I set a mighty man to watch my cookery, and instead of letting it burn while he thought of his mighty affairs, he spent the time thinking out a dozen ways of doing it better. I have spared him the service since as tactfully as if he had burned my biscuits to cinders.

The little flames have sunk into the steady glow of the coals; the red heaps and hollows are full of pictures. Women have cooked and dreamed in this ember-glow since the world began. In the old days when the shewbread was baking, or sometimes the "cakes for the Queen of Heaven," Hebrew women must have pictured marches and deliverances, seas divided and cities with miraculously fallen walls; and always the universal woman-visions of lovers and espousals, of homecomings and toddling children. . . . . Fierce battles and triumphs must have glowed in the fires of the Viking wives as they watched the roasting feasts and chanted songs of their lords' exploits.—From "Kitchen Sketches," by Elizabeth Hale Gilman, in *Scribner's.*

HINTS FOR A SHORT PEDESTRIAN TOUR.

IF ANY of our readers are still in search of a pleasant and profitable mode of spending the holiday which will be soon doubtless engaging their attention they may find the following hints on a knapsack tour useful:

A "knapsack tour" commends itself strongly, not only to the athletic young curate, but also to the middle-aged parson, who has not quite forgotten his "running-path" days, and is still up to a good walk. But it is very evident that only those who have had experience know how to set about such a tour in a way that will ensure them a maximum of enjoyment and comfort, with a minimum of expense and fatigue. The following hints are intended to be of use in securing these. They are the result of many years' experience, and of a close attention to details:

(1) The Kit—

Pair of black flannel trousers.
Thin nightshirt, or rough dried dayshirt (wristbands taken off).
Three pocket-handkerchiefs.
Pair of thick wool socks (new).
Pair of thin leather slippers.
Small hair brush and comb, small sponge, tooth-brush, nail scissors.
Light and long mackintosh, weight 1lb. 10oz. (strapped on top of knapsack or slung over shoulder).
Postcards, luggage labels, for "sending on" knapsack (not adhesive, as apt to spoil).

The knapsacks, packed as above, should weigh only five pounds. This is a point of extreme importance. Inexperienced tourists always take a heavy knapsack, weighing, perhaps, twelve pounds. This is a heavy burden, and quite sufficient to spoil all the pleasure of a long walk. The above, well adjusted to the shoulders, and with a wicker guard to keep the back cool, may be carried almost without being felt. This kit will last from Monday to Saturday.

(2) The dress—

Thin grey coat, to button down—all wool, and made without lining in any part; a buttoned watch pocket, to prevent the watch jumping out in climbing.
No waistcoat.
Black flannel trousers.
Straw hat (Panama is best, and will last a lifetime).
Stout laced boots, made of horse-hide (very soft and nearly waterproof).
Thick wool socks (new, as any darns may raw the foot).
Flannel shirt, with collar.
Strong silk umbrella (lighter than alpaca).
In pockets carry button-hook, boot-lace, sticking plaster, flat leather cup, compass, map, and small Prayer Book spectacles, if needed.

This dress will be found very perfect, keeping the pedestrian warm, and safe from chills, and cool when it is very hot.

(3) Hints.—When hot the coat should be unbuttoned, and only the bottom button fastened with an elastic loop four inches long. This prevents the coat from flapping over the hands, and gives plenty of ventilation. If the knapsack is forwarded by coach or rail, as may sometimes be done, the mackintosh should be slung over the shoulder by a light strap. The best braces for the purpose are "red Berlin." They stretch very much at first, but when once thoroughly stretched they will keep the trousers in their exact position, and this is a matter of prime importance. When halting at mid-day for lunch the boots should be immediately taken off, the socks of the right and left foot reversed, and the boots laced again. The value of this practice need only be tested to be appreciated. The feet at once become dry and warm, fatigue is lessened, and risk of a wrinkled sock avoided. To prevent thirst the old school-boy dodge of carrying a small round pebble (the size of a pea) in the mouth is invaluable. In hot mountain walking one should never drink, it only increases thirst; but the mouth may occasionally we washed out with water, or a dry crust may be soaked and eaten.

Getting wet should be avoided as much as possible. Soaked boots may mean sore feet, and then your walking is turned into misery, or brought to an untimely end. In a heavy shower it is best to halt under a tree or hedge, and seek protection from your umbrella and mackintosh. The latter soon dries, and can be slung again. A tepid bath every morning (if it can be had), using plenty of soap, will be found very refreshing, and takes away stiffness; but if sleeping at a village inn, a good wipe over with a soaped sponge is a good substitute.

As to food, for breakfast nothing is so good as bread and butter, and two boiled eggs. On this you may do your sixteen miles between nine and one without complaint from stomach or legs. For lunch (if in a house), a chop, cold meat, cheese, or two eggs, and plenty of weak tea, well cooled. For supper, chop and vegetables, and rice pudding, or two poached eggs. Of course, tastes vary. But often you must take what you can get; and I have only given a bill of fare that is at once specially suited to the pedestrian, and inexpensive. If an abstainer, tea is the best of all drinks for the purpose.—*Church Bells.*

TRUST.

My Jesu, I am trying
To cling with trust to Thee,
Beset by foes around me,
Dear Master, succor me.
Help me to do my duty,
Help me to speak Thy Word;
Although it prove unwelcome
Where men have from it erred.

In times of strong oppression,
Because I point Thy Way,
My trust shall never waver,
I'll speak, whene'er I may;
For Thou hast surely promised
Thy "Word" shall never fail,
Nor "void" will it be proven,
When sinners Truth assail.

The Right in time must conquer,
Because it *is* the Right,
For God Almighty reigneth
E'en in abodes of night.
The secret plots of evil
Are clearly known to Thee,
Thou searchest all recesses,
So that no soul is free.

And so, Dear Jesu, help me,
Firm, 'mid the keenest strife,
Alway to trust my Saviour,
And live Thy perfect life.
Oh, keep before my vision
Thy Ideals, while I live,
Until within Thy bosom
God's Perfect Peace they give.

(Rev.) Wm. Walter Smith, M.A., M.D.

Out of the hottest crucible comes the purest gold. Out of the darkest night shine the brightest stars. Out of the sorest struggle comes the greatest victory. Out of the grave wherein we bury deep the old man of sin there comes the new life, bright with the virtues of the Christian character.—*Brethren Evangelist.*

The Living Church.

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Church Kalendar.

May 1—Friday. SS. Philip and James. Fast.
" 2—Saturday.
" 3—Third Sunday after Easter.
" 8—Friday. Fast.
" 10—Fourth Sunday after Easter.
" 15—Friday. Fast.
" 17—Fifth Sunday (Rogation) after Easter.
" 18—Monday. Rogation Day. Fast.
" 19—Tuesday. Rogation Day. Fast.
" 20—Wednesday. Rogation Day. Fast.
" 21—Thursday. Ascension Day.
" 22—Friday. Fast.
" 24—Sunday after Ascension.
" 29—Friday. Fast.
" 30—Saturday.
" 31—Whitsunday.

KALENDAR OF COMING EVENTS.

May 4—Convocation, Salina.
" 5—Conventions, New Jersey, Pennsylvania, South Carolina.
" 6—Conv., Florida, Tennessee, Washington, Western Massachusetts.
" 12—Conv., Central Pennsylvania, Dallas, Indianapolis, Ohio, West Missouri.
" 13—Conv., Alabama, Arkansas, Georgia, Massachusetts, Pittsburgh, Texas.
" 19—Conv., Long Island, Maine, Quincy, Rhode Island, Western New York.
" 20—Conv., East Carolina, Kansas, Los Angeles, Nebraska, Southern Ohio, Virginia, West Virginia.
" 23—New York State Conv. B. S. A., Brooklyn.
" 24—Conv., Kentucky.
" 26—Conv., Chicago, Iowa, Lexington, Mississippi, Newark, Southern Virginia.
" 27—Conv., Maryland.
" 29—Convocation, North Dakota.

Personal Mention.

The address of the Rev. Theodore Babcock, D.D., is changed to 221 Green St., Syracuse, N. Y.

The Rev. R. B. Balcom has taken charge of Epiphany Church, Knoxville, Tenn., and the parish work under the new rector has continued with scarcely a break since the removal of the former rector, the Rev. Henry Easter, to El Paso, Texas.

The Rev. Giles B. Cooke, rector of St. Mary's parish, including the churches at North East and Perryville, Md., has tendered his resignation, to take effect on Oct. 1st.

The Rev. Thomas W. Cooke, rector of Clarksburg, W. Va., has resigned his charge.

The Rev. Frank E. Cooley, rector of St. Philip's Church, Harrodsburg, Ky., has accepted a call to Emmanuel Church, Cincinnati, and Holy Trinity Church, Madisonville, Ohio, to begin work June 1st, after which his address will be Madisonville, Ohio. Mr. Cooley has declined calls to Accomac, Va., and Maysville, Ky.

The address of the Rev. A. Parker Curtis is 17 Russell St., Luton, Beds, England.

The address of the Rev. Frank Durant is changed from Flandreau, S. D., to P. O. Box 41, Hibbing, Minn.

The Rev. Harry St. C. Hathaway, rector of St. Alban's, Cleveland, Ohio, has accepted the associate rectorship of St. Thomas' Church, Brooklyn, L. I.

The address of the Rev. W. E. Jacobs is changed from San Pedro, to Carlsbad, California.

The Rev. F. E. J. Lloyd, D.D., rector of St. Mark's parish, Cleveland, Ohio, has accepted a call to the rectorate of St. Peter's, Uniontown, Pa.

The Rev. Herbert A. Marcon has resigned his charge at Mazomanie, Wis., to assume charge of the missions of Carrollton, Durant, Lexington, Goodman, and Glendora, Mississippi. Address: The Rectory, Carrollton, Mississippi.

The address of the Rev. Geo. B. Pratt is changed from Dundee, Ill., to 207 Warren Ave., Chicago, Ill.

The Rev. Hudson Sawyer is now permanent chaplain of the National Home, Togus, Maine, and should be addressed accordingly.

The address of the Rev. J. A. Staunton, Jr., is changed from Manila to Baguio, Benguet, Philippine Islands.

The Rev. Almon C. Stengel of Randolph, N. Y., has accepted an appointment at St. Mary's Church, Braddock, Pa., where he will take duty on the third Sunday in May.

The Rev. Charles H. W. Stocking, D.D., formerly rector of Trinity Church, Albany, N. Y., has been appointed to the chair of Pedagogy in Vincennes University, Vincennes, Ind., and has accepted a call to St. James' Church at that place.

At a special meeting of the vestry of Trinity Church, Newport, R. I., the Rev. Henry Morgan Stone, who has been rector of the church for the past four years, tendered his resignation, owing to ill health. The vestry voted unanimously not to accept the resignation, but instead voted Mr. Stone a year's vacation.

The Rev. Samuel G. Welles has taken charge of St. Stephen's Church, Alva, Oklahoma Territory, and may be addressed accordingly.

The Rev. Holly W. Wells is in charge of St. Luke's parish, Jackson, Tenn.

The Rev. A. C. Wilson, rector of Christ Church, Sausalito, Calif., will sail from New York for England on May 2nd, via the *Campania*.

ORDINATIONS.

Deacons.

Pittsburgh.—On Thursday, April 23d, at Grace Church, Ridgway, Mr. William Elmer Van Dyke was admitted to the Diaconate by the Bishop of the Diocese. The sermon was preached by the Rev. L. F. Cole, Archdeacon of the Diocese, and the candidate was presented by the Rev. W. A. Henderson. The Rev. Mr. Van Dyke on May 1st takes charge of St. Laurence's Church, Osceola, and Holy Trinity Church, Houtzdale.

DIED.

La Fontaine.—Entered into the joy of Paradise, Monday, April 20, 1903, at New York City, Elizabeth C. La Fontaine.

WANTED.

Positons Wanted.

SUPPLY—The Rector of Calvary Parish, Sandusky, Ohio, desires supply duty in New York, Brooklyn, or vicinity for July or August. Address Rev. Thomas E. Swan.

SUPPLY—An Eastern curate would like to take temporary charge of a Western parish for the month of June. Address 191 Amity St., Brooklyn, N. Y.

ORGANIST AND CHOIRMASTER desires Church position. References and testimonials. Address J. E. Stott, 424 N. 9th St., Quincy, Ill.

RETREAT FOR PRIESTS.

A two days' Retreat for Priests will be held at Nashotah House, beginning on the evening of June 3d, ending June 6th. The conductor will be the Rev. Wm. McGarvey, Superior of the C. S. S. S.

Clergy desiring to attend please notify Rev. Dr. Webb, Nashotah House.

PARISH AND CHURCH.

EUCHARISTIC VESTMENTS, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, $14.00, including Chasuble, Stole, Maniple, Veil, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, $54.00. St. Raphael's Guild, 54 West 47th Street, New York City.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. Bloomer, 229 Railroad Ave., Mount Vernon, N. Y.

ORGAN.—First-class Mason & Hamlin two-manual organ for sale. Apply Rector Grace Church, Millbrook, N. Y.

TRAVEL.

EUROPE. Select two months' tour by new Steamship Cedric, largest in the world. Also long tour of Italy. Either tour, $250. Apply at once. Rev. L. D. Temple, Flemington, B. 75, N. J.

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FINE RESIDENCE, on the best street in the city, within five minutes' walk of Kemper Hall. All modern improvements. Address J. L. Hewitt, Kenosha, Wis.

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Annual Subscriptions earnestly solicited.

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Remember the Fund by Legacies and Bequests.

The General Convention recommends **Quinquagesima Sunday** for an annual offering from each church; that a **Percentage of the Communion Alms** be given to this Fund; that it be remembered in legacies and bequests; and gives it the Royalty on the Hymnal.

This Fund and the Domestic and Foreign Missionary Society stand together in the general canons of the Church as **the only two general, official societies** so provided for—The Church's WORK and Her WORKERS. *See Canon 8, Title 3.*

Is the only Fund of nearly 30 Dioceses lately merged with it.

Trustees: The Rt. Rev. O. W. Whitaker, D.D., LL.D., President; The Rt. Rev. Chauncey B. Brewster, D.D.; The Rev. Morgan Dix, D.D.; The Rev. Reese F. Alsop, D.D.; Mr. William Alexander Smith; Mr. Elihu Chauncey, Sec'y; Mr. George C. Thomas; (Mr. Geo. G. Williams, Treas.)

Central Office, THE CHURCH HOUSE
Twelfth and Walnut Streets, Philadelphia

Rev. ALFRED J. P. McCLURE, Ass't Treas.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions'

progress and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

APPEALS.

GOLD MEMORIAL FUND.

The clergy of the Northeastern Deanery of Chicago, anxious to perpetuate the memory of the late Rev. Dr. Gold in connection with the institution to which he devoted the best years of his life, have determined to purchase as many of his books as would be useful, and present them to the Western Theological Seminary.

The cost of the books which it is desired to buy is about $750. It is hoped, however, that a larger sum than this may be realized, in order that the surplus may be used as a memorial fund, the income from which may be applied to the purchase of new theological books for the institution.

All friends of Dr. Gold are invited to assist in this project. Subscriptions may be sent to the Rev. Dr. Stone, 128 Rush St., Chicago.

James S. Stone,
Arthur W. Little,
Peter C. Wolcott,
Committee.

ACKNOWLEDGMENTS.

ST. JOHN'S COLLEGE, SHANGHAI, CHINA.

The Rev. F. L. Hawks Pott, D.D., President of St. John's College, Shanghai, China, acknowledges with thanks the following gifts for the St. John's College Building Fund, received by the Treasurer of the Domestic and Foreign Missionary Society: J. W. Bayard, $50; S. Green, $50; Church of the Mediator, Kingsbridge, New York, $20; St. Andrew's Church, Philadelphia, $17.05; Woman's Auxiliary, Grace Church, New York, $100; Mrs. A. G. Kimball, $1; Mrs. Spencer Wright, $10; Fourth District Branch Woman's Auxiliary, New York, $3; G. E. Pomery, $1; Albert Siler, $1.

Contributions from givers in the United States, $6,220.27; from givers in China, $6,454.95. Total, $12,675.22. Amount still needed to complete the fund, $12,324.78.

INFORMATION BUREAU.

As there are frequent inquiries addressed to The Living Church with respect to outside business matters, arrangements have been made whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so desired. For such services there will be no charge to our subscribers. Address such communications: "Information Bureau, The Living Church, 153 La Salle St., Chicago."

BUSINESS NOTES.

Urbs Beata. A Vision of the Perfect Life. By Herbert Cushing Tolman, Ph.D., D.D., Professor of the Greek Language and Literature Vanderbilt University. With Commendatory by the Bishop of Milwaukee.

There is hardly one of these addresses that would take quite five minutes to deliver, unless read or spoken with unusual deliberation. One or two of them would occupy barely one or two minutes. Yet there is not one that would not be well worth delivering just as it stands, nor one that does not contain matter enough to be enlarged to the full limits of an ordinary sermon. Dr. Tolman's motto seems to be *Non multa, sed multum.* In his addresses on "The Perfect Life of the City" which lieth foursquare, he says few things at a time, but he says them with such clearness and such force of fervency as to make an impression not easily to be forgotten. We commend his "Urbs Beata" heartily.

The above is from the *Church Standard* of April 11th. Dr. Tolman's book is published at 75 cents net. Postage additional, 5 cents. Published by The Young Churchman Co., Milwaukee, Wis.

BOOKS RECEIVED.

HOUGHTON, MIFFLIN & CO. New York.

Of Religion. By Richard R. Bowker. Price, 50 cents.

The Complete Poetical Works of Alexander Pope. Cambridge Edition. Price, $2.00.

True Birch Stories; From My Note-books. By Olive Thorne Miller. With illustrations by Louis Agassiz Fuertes. Price, $1.00 net.

Cap'n Simeon's Store. By George S. Wasson. Price, $1.50.

The Flower Beautiful. By Clarence Moores Weed. Price, $2.50 net.

J. B. LIPPINCOTT CO. Philadelphia.

The Untilled Field. By George Moore, author of *Esther Waters, Evelyn Innes, Sister Theresa, etc.* Price, $1.50.

D. VAN NOSTRAND CO. New York.

The Only Key to Daniel's Prophecies. By W. S. Auchincloss. Introduction by A. H. Sayce, LL.D., Queen's College, Oxford, England.

LONGMANS, GREEN & CO. New York.

Meditations on the New Testament. For Every Day in the Year. By W. R. Randolph, D.D., Principal of Ely Theological College, Examining Chaplain to the Bishop of Lincoln. Price, $2.00.

FLEMING H. REVELL CO. Chicago.

The Theology of Christ's Teaching. By the Rev. John M. King, D.D., Principal of Manitoba College, Winnipeg. With an introduction by the Rev. James Orr, D.D., Professor of Apologetics and Systematic Theology, United Free Church College, Glasgow.

EDWIN S. GORHAM. New York.

A History of the American Church. To the Close of the Nineteenth Century. By the Rt. Rev. Leighton Coleman, S.T.D., LL.D., Bishop of Delaware. Price, 30 cents net.

AMERICAN TRACT SOCIETY. New York.

The Joyful Life. By Margaret E. Sangster. Price, $1.00.

LUTHERAN PUBLICATION SOCIETY. Philadelphia.

Christian Liberty. By Martin Luther. Price, 10 cts.

An Adventurous Quest. By Laura S. Copenhaver. Price, $1.25.

RICHARD G. BADGER. Boston.

Summer Songs in Idleness. By Katherine H. McDonald Jackson. Price, $1.25.

THE MACMILLAN CO., New York. (Through A. C. McClurg & Co.)

Charlotte Mary Yonge. Her Life and Letters. By Christabel Coleridge.

The Church at Work

ALABAMA.

C. M. Beckwith, D.D., Bishop.

Progress at Anniston.

The Lenten, Good Friday, and Easter services at Grace Church, Anniston (Rev. J. G. Glass, rector), have been especially helpful and encouraging, and were more largely attended than for many years past. The congregation is responding most promptly and generously to the needs of the Church, both within and without the parochial limits. Three boxes have been sent out recently by the Woman's Auxiliary of the parish, and the offering on Easter was entirely for Missions, diocesan and general. The Sunday School has fallen into line and will devote its entire offering hereafter to the general Board of Missions. One of the classes of girls, in addition to their offering for Missions, presented to the church a beautiful brass baptismal ewer, and the rector was given by the Sunday School, a fine linen surplice, and by the congregation a handsome silk cassock. A beautifully embroidered white silk set of altar and chancel hangings was given in memory of a former parishioner.

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.

Rectory Burned at Mohawk.

Some damage was done to the rectory of Grace Church, Mohawk, by fire in the early morning of April 23d, the entire roof being burned and the interior much damaged by water. The fire is supposed to have been caused by the crossing of an electric wire with a trolley wire, and is fully covered by insurance.

CENTRAL NEW YORK.

F. D. Huntington, D.D., LL.D., L.H.D., Bishop.
Chas. T. Olmsted, D.D., Bp. Coadj.

Easter at Oswego—Missionary Organization at Watertown.

The Easter offerings at Christ Church, Oswego (Rev. L. G. Morris, rector), amounted to about $725, which, considering that within two years the parish has raised nearly $5,000 for the reconstruction of the rectory and partial building of parish house and gymnasium, and $5,700 for debts, it is a large offering. This Easter offering goes toward the completion of the parish house. The parish is making excellent progress.

A missionary organization has been effected in the Sunday School of Trinity Church, Watertown (Rev. J. Sanders Reed, D.D., rector), according to which each of the classes is assigned some phase of missionary activity in which it is to be especially interested, and taking its name from some distinguished missionary, covering all ages of the Church from St. Paul to the present Bishop of Alaska. Each name stands for a new epoch in evangelistic endeavor or a new country opened up to the Cross, and the whole constitutes a missionary map of the world since the days of the twelve Apostles.

CENTRAL PENNSYLVANIA.

Ethelbert Talbot, D.D., D.C.L., Bishop.

Easter Services.

From the several points heard from, Easter was joyously kept and the offerings were liberal. Christ Church, Williamsport, reports $2,400; St. Luke's, Scranton, $1,200; The Good Shepherd, Scranton, $400, which will nearly wipe out the debt on their rectory. The new church of Christ Church, Berwick (Rev. Jas. W. Diggles, rector), opened its doors on Palm Sunday, and on Easter Day

a vested choir of 24, with a quartette, led the singing. Everybody is pleased with the new building, and the progress being made in this growing town. The church cost over $2,000.

During Eastertide, St. Stephen's, Harrisburg, received offerings in all for different objects amounting to $722. At this church the Altar Guild presented a green superfrontal, and a friend of the parish gave in memoriam a white superfrontal. At the little mission chapel at Stroudsburg the offering was $172.60. Calvary Church, Wilkes Barre (Rev. W. deF. Johnson, rector), has just had a $3,000 organ presented to it, and many other adornments for the sanctuary were seen for the first time, Easter Day.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Easter in the Diocese—Lake Forest—Chicago Items—Parish Clubs.

In the last Convention journal there were reported in the Diocese 112 parishes and missions. Of these 64 have given for publication, statements regarding Lenten, Good Friday, and Easter services this year. The following is an analysis of the figures pertaining to the 63 which have supplied data more or less complete. With scarcely an exception all report considerable, in some cases enormous advances upon those of last year. Of parishes and missions within the city limits 9 report 2,560 attendances at the Three Hours of Good Friday; and 12 a total for the day of 5,290; only few give both results. Although it is very noteworthy that most of the Easter Communions were made between the hours of 6 and 9:30 A. M., only 3 give their figures for these early celebrations, while all reporting give a total of 8,299; 30 give their congregations for the day as totalling 30,812; and 34 their offerings as $51,749 in the aggregate. Of the 30 reporting parishes and missions outside the city limits, 5 have total attendances of 570 from 12 to 3 P. M. of Good Friday, and 4 a total of 480 for the day; but as it is known that all observed the day, these returns are very imperfect. Only 1 reports its 99 early Communions on Easter, while 29 return 3,064 for the day; and 27 report aggregate congregations of 13,239; 25 report offerings of $16,193. Thus, in a Diocese that reported last year 23,347 communicants, 61 parishes and missions report 11,363 as actually receiving at Easter, St. Peter's being easily first with 930. It is probable that between 13,000 and 15,000 Communions were made that day in our churches. Individual church members in the Diocese last year were 50,639 in all, (including, of course, infants), while 57 congregations had on Easter Day total congregations of 44,051; many persons going twice or oftener to service. Lastly, 60 of these 64 parishes and missions had aggregate offerings of $67,942; of which St. James' $10,000 ranks first; St. Paul's, Kenwood, had nearly as much; St. Peter's, Lakeview, third, with $6,300; and Grace, Oak, following with $5,100. Including many memorials given or unveiled that day, the Easter gifts must have been considerably in excess of $100,000. Taken all in all, never before has the Lenten season been so fittingly kept, or Easter exhibited so many proofs of the Churchman's devotion and Christian joy on the great festival. In many a parish the pastor might have adopted the language of the rector of St. Andrew's: "The day fixed the high-water mark in the history of our parish."

At St. Barnabas', on Easter Day, were blessed and first used a chalice and paten given by Mrs. Wm. McCabe in memory of her husband. It is pleasant to find the rector of our mother church, writing of St. James' parish, after describing the splendid response, all in cash, to his appeal: "There is a deepening of religious life which shows the growing strength of the parish and the goodness of God."

On Thursday, April 23d, the Rev. H. L. Cawthorne observed St. George's day by paying off the instalment of $1,500 on mortgage debt of St. Luke's, Western Avenue due May 1st. A consequent reduction of rate of interest on the balance due, $5,000, relieves the mission board of $140 a year. The Easter offering reduces to $15,000 the debt on St. Peter's; where, between mid-Lent and Easter, 33 adults and 16 infants were baptized. St. Simon's mission, Sheridan Park, in existence only about seven months, has now a building fund of $2,542. The Rev. H. B. Gwyn was able to report 93 as receiving at Easter. More missions than St. Timothy's (under Rev. E. J. Randall) were able to report at Easter of this year, more Communions than the total of communicants registered last May. The Rev. C. A. Holbrook on Easter Day, passed the twentieth anniversary of his becoming rector of Trinity Aurora. In Trinity, Belvidere, under the Rev. C. A. Cummings, three new memorial windows were unveiled at Easter. The Easter offerings at St. Michael's, Berwyn, completed payment for the additional lots recently purchased. The priest in charge, the Rev. C. E. Taylor, rejoices in the placing on the sanctuary wall over the altar of a painting, eight feet square, made and presented by a young woman of the mission; being a copy of Guido Reni's "St. Michael." The Rev. J. H. Dennis reports the debt on the Redeemer, Elgin, as practically paid off. In his seven years' incumbency, the Rev. C. Scadding has reduced the debt on Emmanuel, La Grange, from $18,000 to $3,000; and this is provided for by bond pledges, one on or before Easter, 1905, of 50 parishioners. Bishop Coadjutor Anderson officiated Easter morning in the Holy Communion, Maywood, and confirmed 62 in the Cathedral in the evening, of whom ten were from the W. R. Champlain Church Home for Boys. The following articles were given as memorials to Grace, Oak Park, at Easter: Silver chalice and paten, a gilt-lined silver bread vase and chalice spoon, an embroidered veil and burse; also as the personal gift of a parishioner to the Rev. E. V. Shayler, a beautiful Thomas à Becket stole. Three thousand dollars of the $3,100 Easter offering at Christ, Waukegan, is for the parish house. At Western Springs, now in charge of the Rev. J. A. Carr, as an Easter thank offering, a solid silver chalice and paten were given.

Services at Lake Forest have been interrupted by the illness of the rector, the Rev. Owen J. Davies, who with two children is confined to the hospital with scarlet fever.

The death of the Bishop of Quincy came as a great shock to the clergy of the city, who were meeting at the Church Club last Monday when the news was received. Bishop Taylor was well known to most of them, and much esteemed by all.

Mrs. Semper, who died at Ravenswood on the evening of April 25th, had been active as a member of the Church during the forty years of her residence in Chicago; first in connection with St. James' parish, and latterly with All Saints', from which she was buried on Monday last.

Mr. C. E. Field, who came from New England in 1877, after being one of the engineers of the famous Hoosac tunnel, has just been elected President of the Massachusetts Society of Chicago. His ancestor settled at Dorchester in 1629. Mr. Field is prominent on the vestry of Trinity Church.

Church Club dinners have become a settled institution in most of the larger parishes, and are recognized as useful adjuncts, for they bring together in a social way men who otherwise would not have even a bowing acquaintance with each other, though having a common parochial affiliation for years. St. Paul's, Kenwood, had a successful gathering of this nature quite recently, while that of the Epiphany, its third annual, on the 21st ult., brought together 200 guests. The rector, the Rev. J. H. Hopkins, was toastmaster, and introduced successively, his predecessor, the Bishop of Iowa, whose speech on "The Outlook of the Church" is spoken of as a truly eloquent one; the Rev. C. Scadding, who spoke on "The Opportunity of the Clergy"; and Mr. C. F. Elmes, a vestryman, on "The Progressive Parish." At the conclusion, the President of the Club, Mr. G. W. Macauley, on being suddenly introduced as the ideal parishioner, modestly, and yet cleverly, extricated himself from a position that might have embarrassed a less witty speaker.

The arrival on the 22d at Glen Ellyn, 23 miles west of Chicago, of a train of six cars on the Northwestern Railway, may supply an opportunity for St. Mark's mission, now associated with the Holy Communion, Maywood, recently taken in charge by the Rev. C. H. Branscombe. For that train brought 150 students, and the appliances representing Ruskin College, now moved from Trenton, Missouri, all being temporarily housed, pending the erection of permanent buildings, in a large wooden structure originally intended for a summer hotel. St. Mark's has, from a small beginning some five years ago, become a strong mission, with a pretty and commodious chapel, in the progress of both of which Mr. Ellicott, a relation of the present Bishop of Gloucester, has been a prime mover, supported by other laymen.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Anniversary at Ridgefield — Vested Choir at Guilford—Easter Gifts—Semi-Centennial at Bridgeport—Memorial Window at Stamford.

The Ladies' Guild of the old Colonial parish of St. Stephen's, Ridgefield, commemorated on Easter Tuesday the end of the first decade of its existence. There was a representative attendance. The rector, the Rev. Foster Ely, D.D., presided. He congratulated the guild on the work it had accomplished since its organization in 1893 and emphasized the fact of beneficence being the expression and evidence of personal faith in the Risen Lord. According to the report of the Secretary, Miss J. Smith, the guild, with moneys received from membership dues, entertainments, and generous New York parishioners, has expended a goodly sum in needed repairs, decoration, and equipment of the church. In addition to this, it has given through envelopes of the Woman's Auxiliary, since 1897, nearly $400 to Missions. The parish itself, since 1893, has contributed in excess of this sum, through its offertory and Sunday School, to general and diocesan missions, $3,000. Mrs. Ely, as Treasurer, reported cash on hand, $610.23.

The conservative old parish of Christ Church, Guilford (Rev. Wm. G. Andrews, D.D., rector) (organized in 1744), took a step forward on Easter Day, by the introduction of a vested choir. This has long been hoped for, but it seemed wiser to "make haste slowly," and the nearly unanimous approval of the congregation, now secured, was worth waiting for. The choir is a mixed one, and the gain in seemliness is immense. The music has for years been of remarkable excellence, thanks to careful training, and the presence of several voices of fine quality. The organist and choirmaster, Mr. Henry Eliot Fowler, deserves special credit for his untiring and unselfish work. He is, by the way, like many others in the parish, a descendant of John Eliot, the apostle to the Indians, and of one of the first Anglicans in Connecticut, Samuel Smithson.

On Easter Day, at St. James', West Hartford, a beautiful chancel window was unveiled by the rector, the Rev. James Gammack, LL.D. It is of triple arch form and has a rich color effect, representing the "River of Life." It bears no inscription, but above is the text: "In Thy Light Shall we See Light." The window was presented by Mrs. Belknap of New York in memory of her mother, a sister and a niece.

St. Peter's, Milford (the Rev. Sherwood Roosevelt, rector), received an Easter gift of railroad bonds to the amount of $1,200. The donor was Mr. Thomas Cornwall. It will be added to the endowment fund of the parish.

A very inspiring and beautiful service was held in St. Paul's, Norwalk, on Tuesday evening, April 21. After choral evensong was rendered, the anthem, "The Daughter of Jairus," by Stainer. It was given by the combined choirs of St. Paul's and Grace Churches, under the direction of the choirmaster, R. K. Pooley. The church was filled with a reverent congregation.

The regular meeting of the Fairfield County Clerical Association was held on Monday, April 20, in Christ Church, Greenwich (the Rev. W. George Thompson, rector). The essay was by the Rev. Charles W. Boylston of Riverside, entitled "Is the Non-observance of Sunday the Cause or Effect of the Present Religious indifference?"

The Rev. Jacob A. Biddle will close, at Whitsunday, a ten years' rectorship of St. Mary's, South Manchester. The parish has greatly prospered. It is said that he will reside thereafter in New Haven, and serve as one of the curates in Trinity parish.

The Rev. Charles Norris Addison, rector of St. John's, Stamford, goes abroad for six months in England. He is in impaired health. The Rev. Edward A. Angel will render assistance in the parish in the rector's absence.

The semi-centennial of Christ Church parish, Bridgeport, was observed with special services on April 20th, when an historical address was delivered by the rector, the Rev. H. D. Cone. Among the facts included in this address were the statements that Christ Church was organized Aug. 16, 1850, and the original services were held temporarily in a church building that was burned shortly after the organization. The present stone structure was commenced in 1852, the cornerstone being laid by Bishop Williams on Good Friday of that year. This church building was consecrated on April 21, 1853, the date of which was taken as the basis for the semi-centennial service. The church has several times been improved since that time. The first rector was the Rev. J. Howard Smith, afterward a Reformed Episcopal minister, who has recently died. The parish was originally one of the representatives of the extreme Low Church school, to the extent that for many years it was not represented in the diocesan Convention of Connecticut, which latter was believed to be too extreme in its High Churchmanship for the parish to be able to coöperate with it. "Among these Low Church rectors of Christ Church," said Mr. Cone, "probably the most brilliant was the Rev. Dr. Bancroft. A scholar, equal to any in the land, attractive as a teacher, able and charming in his public addresses, with a strong and loving character, he made a large place for himself." Gradually the parish changed to the Broad Church school, especially under the rectorship of the Rev. Dr. Beverley Warner, "and," said Mr. Cone, "upon this phase of Church teaching it has been carried on until to-day. The Broad Churchmen represent the best and ablest thinkers, the greatest leaders, and the aggressive workers in the Church, and their type was found in men like the Rev. Dr. E. A. Washburn of New York City, or Bishop Brooks of Boston. The building fitly represents this school of thought, and the service is in keeping with these traditions."

A window in memory of Capt. Edmund D. Smith, who was killed in the Philippines in February, 1900, has been placed in St. John's Church, Stamford, and was unveiled on the morning of April 19th. The window was given by the widow of Captain Smith, and the accompanying tablet by classmates of his at West Point. The special service of unveiling was attended only by invited friends and relatives of the deceased, the rector, the Rev. Charles M. Addison, officiating.

DULUTH.

J. D. Morrison, D.D., LL.D., Miss. Bp.

Gift at Fergus Falls.

At St. James' Church, Fergus Falls (Rev. A. Osmond Worthing, rector), on Low Sunday, the Bishop dedicated a very handsome oak pulpit, the gift of the little Guild of St. Mary. The offering on Easter Day nearly wiped out the debt of many years' standing, and it is believed the church will be consecrated in the fall of this year.

EAST CAROLINA.

A. A. Watson, D.D., Bishop.

Improvements in Wilmington.

Improvements to the value of $1,600 to $1,800 have recently been made upon the edifice of St. Mark's (colored) Church, Wilmington (Rev. E. R. Bennett, in charge). These include a northern transept and organ chamber, a fine Hook organ, three stained glass windows, the gift of E. V. Richards, an oak hymn board, presented by Joshua Holland, and a complete and beautiful set of white eucharistic vestments which were donated by the St. Clement's Altar Guild of Philadelphia. Mr. Bennett has been quite ill with pneumonia, but was able to officiate at the services on Easter, when these gifts were received and an office of benediction held.

FOND DU LAC.

Chas. C. Grafton, D.D., Bishop.
R. H. Weller, Jr., D.D., Bp. Coadj.

Easter in Oshkosh.

At Trinity Church, Oshkosh (Rev. J. W. Greenwood, rector), an interesting feature of the Easter afternoon service for the Sunday School was the presentation of $10 gold pieces to three choristers who had attended more than 1,000 services and rehearsals since joining the choir, and also the presentation of choir medals for reverence, perseverance, manliness, and attendance. A handsome Prayer Book and Hymnal was also presented to the Sunday School pupil who had attended the greatest number of regular services of the church. The children's Lenten offerings amounted to $215.04.

GEORGIA.

C. K. Nelson, D.D., Bishop.

Easter in Atlanta.

Never before have the services at Easter been more heartily enjoyed or more largely attended in Atlanta, than they have this year. At St. Luke's the people were rejoiced because the rector, the Rev. C. B. Wilmer, was able to be with them, after his very severe illness, he being able to preach at the morning service. Three celebrations were held; and about 600 persons received the Holy Communion. Mr. Wilmer, though not yet fully restored to health, is able to take much of his regular work, and the Lenten and Easter services have been efficiently cared for by the Rev. G. H. Hills, his able assistant. At the several celebrations at St. Philip's, about 550 persons received the Blessed Sacrament. The Easter offering was over $3,000, which was a special offering to be applied to the indebtedness on the church building. The Three Hours' service on Good Friday was more largely attended than ever before. On the night of Maundy Thursday, St. Philip's was crowded. Confirmation service was held, after which Stainer's "Crucifixion" was rendered. At the Incarnation the offering amounted to about $350, of which $250 was for the debt on the church building. This is the first that has been done in years towards freeing the building of Incarnation parish from debt. By special effort the mission of the Holy Comforter is able to reduce its indebtedness $100, and the members of this mission are greatly encouraged.

Perhaps the most enthusiastic service in years in Atlanta was the union service of all the Church Sunday Schools at St. Philip's at four o'clock, Easter afternoon. The sight of 700 children, with their banners, led by the two choirs of St. Luke's Church and the Cathedral, marching two and two in the building, all singing lustily, was one long to be remembered. The Missionary Rally planned and executed by the Rev. G. A. Ottmann and the Rev. G. H. Hills, went far beyond what was dreamed of when it was first suggested. The children's offerings were large, and will go to the General Missionary work of the Church. Addresses were made by Mr. Hills and Mr. Ottmann, and by the Bishop. All were on a high plane, and the children seemed not to weary.

IOWA.

T. N. Morrison, D.D., Bishop.

Mortgage Cleared at Council Bluffs—Easter Services and Progress.

At the Easter Week parish meeting of Grace Church, Council Bluffs, the old mortgage on the rectory, of some years' standing, was burned in the presence of the congregation, having been paid by the efforts of vestry and people. The parish has been vacant for more than a year, services being kept up by the lay reader, Mr. Edwin J. Abbott. During this period steps have been taken to get the parish out of debt, and it is now in excellent financial condition, so that a rector will probably be called in the near future. There is still a mortgage of $2,000 upon the church building.

From every parish and mission come reports indicating an uplifting Lent and a joyous Easter, such as the Diocese has never before known. The Holy Eucharist was largely attended and in most of our parishes the majority of communions were made at the early celebrations. In Grace Church, Lyons, 62 received at the early celebration, and 55 at the second; the offering was $392, of which $50 was from the Sunday School. St. John's, Clinton, the neighboring parish, had an offering of nearly $500 and 200 Communions were made. At Decorah the congregations were large and communicants numerous. The rector, the Rev. Mr. McVettie, presented the choir with a beautiful brass processional cross. At St. George's, Le Mars, reports large congregations and that all the communicants (save six) received the Blesssed Sacrament. A fine new lectern was presented by Dr. R. H. Somers in memory of his wife. The Knights Templar attended church in a body at St. Andrew's, Chariton. Communions were made by 40, and the offering was twice as large as ever before. St. Thomas', Sioux City, responded heartily to the appeals of its new rector; $1,000 was the offering here. A Men's Club has been organized and the basement is to be reconstructed to give a large Sunday School room and oratory. At the Church of the Good Shepherd, Des Moines, many received and the offering was $186; good for this small parish.

Easter closed a most successful year at St.

Paul's, Des Moines, where the Rev. Dr. Cathell has just entered upon the eighth year of his vigorous rectorship. The income largely exceeded the expenses, the mortgage debt has been reduced, the Sunday School has increased 300 per cent, and $10,000 has been raised in the parish including generous gifts to missions. A handsome litany desk was presented by Mrs. Conger of Akron, Ohio, in memory of her husband.

St. Mark's, Fort Dodge, reports 90 communions out of 125 communicants. The offerings were $150 for current expenses and $80 from the children for missions. Trinity Church, Ottumwa, had 132 Communions made at the early celebration, 69 at the late, 3 in private, 204 for the day. The offering was $300, which was applied on the parish debt. St. Paul's parish, Council Bluffs, had a splendid Easter and a fine financial exhibit as the result of the year's work. $2,000 was raised to meet the current indebtedness. At Grace Church, Cedar Rapids, the church was elaborately decorated, 230 Communions were made at the first celebration and 114 at the second. The offering was $1,100. Dr. Green gave an illustrated lecture to a crowded congregation in the evening, on "Easter in Art and Song." At St. Paul's, Harlan, the Knights Templar attended service. The offering amounted to $285 and $27 was in addition contributed by the Sunday School. A custom which might well be emulated obtains at Trinity Memorial, Mapleton. Here the congregation gave in cash and pledges as their Easter offering their apportionment for Missions. The two parishes at Waterloo, St. Mark's and Christ Church, on opposite sides of the river, both had splendidly attended services. At Christ Church the Knights Templar attended an afternoon service.

After a vacancy of several months, St. Andrew's, Waverly, now has as rector, the Rev. George H. Bailey.

Among the regrettable changes in the Diocese is the resignation of the Rev. J. B. Van Fleet of Grace Church, Charles City. This parish is the outgrowth of Mr. Van Fleet's faithful and efficient labors. He has brought it from a feeble mission to a parish of some strength. This parish owns lots, recently purchased, in a very accessible section of the city.

The Convention of the Diocese is to meet in Davenport at the Cathedral, May 26 and 27, and not at Waterloo, as previously arranged for. The fiftieth anniversary of the organization of the Diocese of Iowa occurs at that time and will doubtless be commemorated in some appropriate manner.

KANSAS.

F. R. Millspaugh, D.D., Bishop.

Gifts at Atchison—Convocation at Holton.

Through the generosity of an anonymous donor, Trinity Church, Atchison (Rev. Wm. Reid Cross, rector), has been made the possessor of a chalice and paten of great value and of exquisite beauty. The Holy Vessels are a specimen of Messrs. Gorhams' finest work. They are made of silver fire-gilt all over. The bowl of the chalice rests in a calyx of pierced work of rare beauty. In the calyx are three quatrefoils in the centre of each of which is set a large turquoise surrounded by pearls, the remaining space being filled in by a neatly chased design of wheat and grapes. Around the top of the bowl is introduced the text: "O Lamb of God, that takest away the sin of the world, have mercy upon us." On the knop, handsomely chased, are the emblems of the four Evangelists, the *Agnus Dei* and the Pelican. On the base of the chalice, in the front panel, is a large Latin cross of pearls; immediately above the cross is set a diamond, and on each side of it an emerald. In the panels on either side of the cross are the *Chi Ro* and the *Alpha* and *Omega*, and in the panel immediately behind the cross is the I.H.S.; flanking this are two fine opals surrounded by pearls.

On the back of the paten is a very finely executed enamel of the *Agnus Dei* with the words *Panis Vivus* above and *Agnus Dei* below. Around the rim of the back of the paten is inscribed the words: "May the Peace of God which passeth all understanding, be with you now and evermore."

The Holy Vessels were blessed and used for the first time at the high celebration on Easter Day.

Other Easter gifts to the church were a handsome altar frontal of duchess lace of elaborate and beautiful pattern, and a brass font cover.

The Convocation of the Northeastern Deanery met at Holton, in St. Thomas' Church, on Wednesday and Thursday, April 15th and 16th, opening with evening prayer and sermon by the Dean, the Rev. Wm. Reid Cross of Atchison. On Thursday at 7:30 A. M., the Holy Communion was administered. Through the earnest and indefatigable work of the Woman's Guild, consisting of only six members, the church building had been freed from debt and the service of consecration took place on Thursday at 10:30 A. M. The sermon was preached by the Very Rev. J. O. de Brons Kaye of Grace Cathedral. The work in this field is progressing under the administration of Mr. Y. J. Collar, a candidate for Holy Orders.

KENTUCKY.

T. U. Dudley, D.D., LL.D., D.C.L., Bishop.

Gifts in Louisville—Visit of Rev. Henry Forrester.

Calvary Church, Louisville, has received a present of a fine pipe organ from Mr. Llewellyn Smith as a memorial to his wife, Mrs. Ethel Crippen Smith, who was, until her death in May of last year, a devoted member of that congregation. No memorial could be more appropriate, for Mrs. Smith, as Miss Crippen, was thoroughly identified with the work of the choir, and her beautiful voice will long be remembered. The organ is to be one of the handsomest in the South, of the largest size, with 34 speaking stops and an electric keyboard. It is hoped that it can be put in place and dedicated on All Saints' day.

Mr. Gilmer Speed Adams has decreased the debt of St. Paul's Church, Louisville, about one-fifth by cancelling five $1,000 bonds. The envelope containing the bonds was placed in the offering at the Sunday morning service, the First Sunday after Easter, in loving memory of his mother and her relations with that church. Mrs. Adams, whose death occurred a few weeks ago, was a faithful member of St. Paul's Church for more than half a century.

The Rev. Henry Forrester of the Mexican Mission, arrived in Louisville on April 18th, stopping on his way from Mexico to see Bishop Dudley. At the request of the Bishop and the Dean, Mr. Forrester made an address at Christ Church Cathedral on Sunday, April 19th. A large congregation listened with interest to his account of the needs and the growth of the Church in Mexico. Mr. Forrester left on Monday for Richmond, Virginia.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

Easter at St. Paul's.

St. Paul's Church, Brooklyn (Rev. Rich-D. Pope, rector), received on Easter Day the largest offering in many years, more than $800. The congregation is small and mainly composed of persons of very moderate means, and the offering may therefore be considered a generous one. The church has also received several gifts from parishioners. At the Easter services the celebrant wore a very handsome white silk chasuble, the work on which was done by the Altar Society. A large black walnut vestment chest and a copy of Guido Reni's "St. Michael" were also given to the church. The edifice has been greatly improved by the substitution of a polished hardwood floor for the carpet which had done duty for several years, and the organ has been overhauled and made practically a new instrument.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

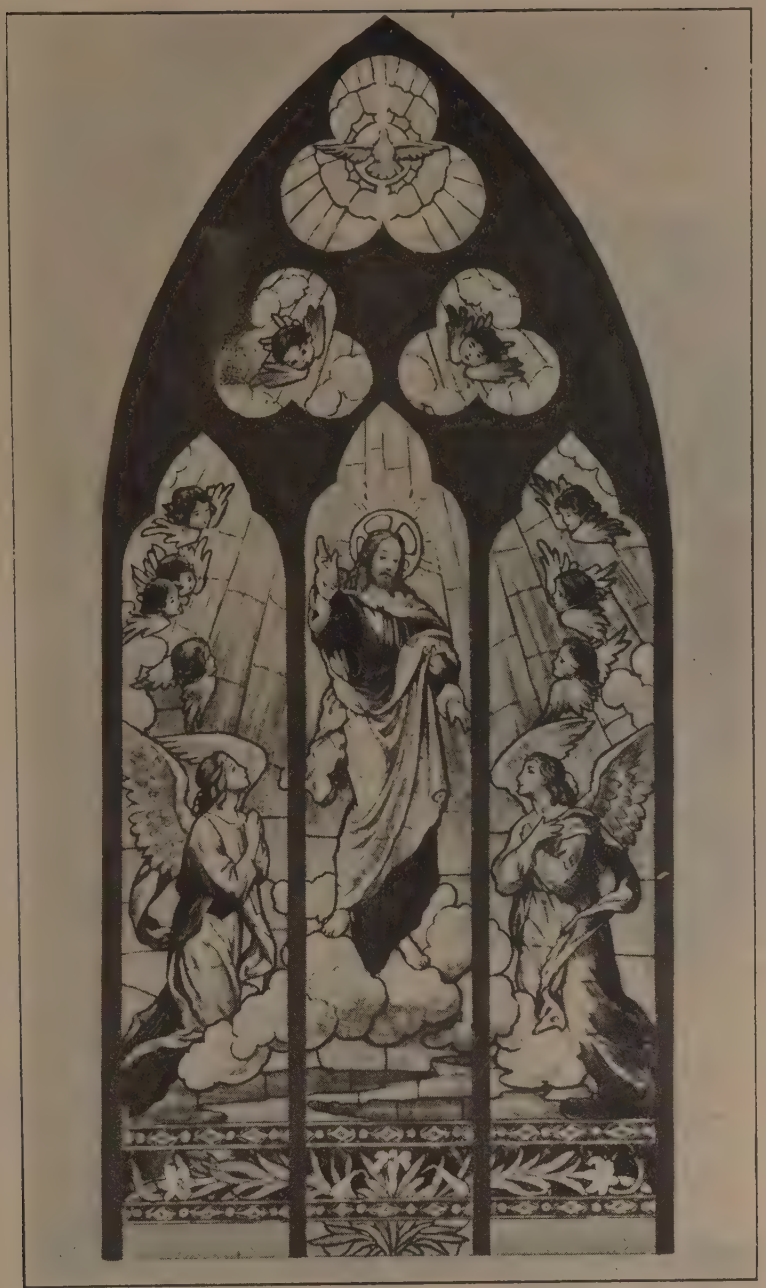
Baltimore Items—Churchman's Club—Diocesan Statistics.

This has been a great year in the work of the Church of the Ascension, Baltimore. A few months ago the rector, the Rev. Robert S. Coupland, declined an election to the rectorship of Grace Church, Chicago, and after the news of his refusal was received, the vestry, anxious to show its appreciation of Mr. Coupland's self-denying work, found itself able to increase his stipend by $1,000 a year. On Easter Day the offerings of the congregation, for various objects, amounted to more than $1,500, and the rector was able to announce that someone, whose name was withheld, had offered the amount ($22,000 or $23,000) necessary to redeem or to off-set the ground rent of $1,000 a year on the church property. Better than all this, everything is alive in the Church of the Ascension, and there seems to be the promise of continued growth.

The troubles at the Church of the Holy Comforter, Baltimore, have reached a most unpleasant stage. The Easter vestry election resulted in the election of two vestries, one supporting the rector, the other against him. A large majority of the voters, representing the younger element of the congregation, voted for vestrymen who will favor the present rector. The other vestry, elected by the smaller body, have obtained from the civil courts an injunction restraining the rector from officiating in the church, and have opened the church (which has been closed for several weeks) for the Sunday services of a *locum tenens*. Meanwhile the rector is quarantined in the rectory, by the illness of one of his children. Happily, the Rev. Mr. Crawford-Frost is a man who will be unwilling to cause any unnecessary trouble. He is dealing with a vestry composed of men who are anxious to do what is right, but who are comparatively ignorant, and entirely unskilled in matters of this kind. It is to be expected that Mr. Crawford-Frost's Christian disposition will bring the whole matter to a comfortable conclusion.

Two of our missions are to be abandoned. At Curtis Bay, a manufacturing settlement just south of Baltimore, we have a nice little chapel and rectory, built some ten or twelve years ago. At that time a large sugar refinery gave employment to a great many men, houses were built in great haste to accommodate them and their families. It seemed wise for the Church to make an especial effort there, and the Methodists, Presbyterians, and Baptists made their efforts. But the refinery, having been absorbed by the sugar trust, has for several years been closed, and now there are very few families that we can reach in the neighborhood. The denominational chapels have long since been abandoned, and one has been turned into a shirt factory. Ours has been maintained as conditions allowed, but without much success. Now it will probably be sold if possible. The small population at Curtis Bay is principally foreign and Roman Catholic; and they are, spiritually, well provided for.

And we are giving up another mission, on Catonsville Avenue, about nine miles from Baltimore. This work was inaugurated more than two years ago, with the full approval of all the authorities whose advice or consent was necessary, and has flourished



STAINED GLASS WINDOW, CHRIST CHURCH, DELAVAN, WIS.

finely. Its services have been increasingly well attended; its Sunday School has been growing stronger and larger, in every way it has been gaining ground for the Church. But it is abandoned now because it is felt by certain persons who have the interests of a neighboring church at heart, that perhaps a concentration of effort will be better. The Bishop has ordered all services suspended, and the people have loyally obeyed him. But the Sunday School is continued, and is growing. Much unhappiness has been caused by the closing of this mission, but the people will continue to be loyal to their Bishop, and to obey him.

About 160 members and invited guests attended the "dinner meeting" of the Churchman's Club of the Diocese of Maryland on the evening of April 20, at Music Hall, Baltimore. At a meeting before the dinner Mr. Blanchard Randall was elected President for the ensuing year, and Mr. Edward Guest Gibson was reëlected Secretary. Mr. Randall presided at the dinner which followed. The Bishop and a number of the clergy of the Diocese were present as guests. The speakers after dinner were Mr. Rathbone Gardner of the Churchman's Club of Providence, and the Rev. F. L. H. Pott. The Churchman's Club has two "dinner meetings" and two informal meetings each year, and those who are invited always accept if they can. The club still increases in membership and helpfulness.

Mr. A. deR. Sappington, Secretary of the Diocese, is making a special effort to get the statistics of the Diocese in a better condition. In his official notice of the next annual Convention of the Diocese, to meet May 27th, he has laid special stress on the accuracy of parochial reports. Mr. Sappington has attempted a difficult task—but he is making an effort in the right direction.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Boston and Other Notes.

The Rev. H. E. Talbot, who has just returned from the Philippines, gave an address upon the work of the Church there, in St. Stephen's, Boston, his old field of labor. In speaking of Bishop Brent, Mr. Talbot said the Bishop had proved himself a moral and philanthropic leader. The great need in Manila is an adequate hospital. Steps have already been taken in this direction. The Bishop has taken his message of peace and comfort to the savages in the mountains, and to the civilized in the cities. The Church there is moulding public opinion and this means a higher standard of Christianity, but the success of his efforts there depend in part upon the help which we at home give him.

The annual service of the Girl's Friendly Society will take place in Trinity Church, Boston, May 7, at 7:30 p. m.

The Rev. Morton Stone of Taunton read a paper upon the "Change of Name" at the meeting of the Boston Clerical Association at the Hotel Crawford, April 20.

The good work being done at the Sailors' Haven in Charlestown is somewhat indicated in figures. In 1901, 45,703 visited the rooms. In 1902-1903, 63,652; 1,500 visits have been made to steamers, and 500 visits to sailing vessels.

The seven playrooms carried on by the City Missions in Boston will be undertaken this year upon a larger scale. Last year there was a daily attendance at these places of 1,000 children.

A mission church is about to be erected in South Lawrence. Already steps have been taken to renew the services of the Church at Norwood.

A new bell has been presented to St. Luke's, Fall River, and the chancel of this church has been decorated.

The town of Scituate on the South Shore, will have mission services this summer under the charge of the Rev. M. H. Gates.

Old Christ Church, Salem St., Boston, is in need of repairs. The iron railing in front of the church will soon be replaced by a new one.

A special service in the interests of the Sons of St. George was held in St. John's, East Boston, April 19. The Rev. H. D. Roberts made an address upon "Citizenship."

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Gifts at Delavan—Archdeacon Wright's Anniversary—Junior Auxiliary—Illness of Rev. S. B. Cowdrey.

The Bishop consecrated the new altar and blessed the new stained glass window at Christ Church, Delavan, on April 28th. These, given as memorials, were described in these columns last week, and the picture of the altar and reredos is shown with this.

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The Rev. C. L. Mallory, a former rector, was celebrant at the Holy Eucharist.

The service in commemoration of Archdeacon Wright's double anniversary—the 50th of his priesthood and 78th of his birth—was held at St. Cornelius' chapel, Soldiers' Home, last Sunday. The Bishop preached, and gave his congratulations. A number of friends in the congregation presented Dr. Wright with various souvenirs, including a purse of $30.

MEMORIAL ALTAR, CHRIST CHURCH, DELAVAN, WIS.

The April missionary meeting of the Cathedral Junior Auxiliary was held on Monday, the 27th. An interesting account of the work at the Oneida Reservation was given by Mr. Frank Kieb of Nashotah. An article entitled "A Day at Oneida," was read by Miss Margaret Selby, and a poem, "How the Pennies Grow," was given by ten of the girls. These missionary meetings have been held each month since the meetings of the Auxiliary were resumed last fall. A different subject is chosen each time, and the missionary work at the different stations is presented in an interesting and helpful manner. The missionary catechism is studied at these meetings, and the members thus learn the true meaning of missionary work.

The Rev. S. B. Cowdrey, for many years rector of Trinity Church, Baraboo, and still residing at that place, was stricken with heart failure early in the week and is critically ill. Since his retirement from the rectorship at Baraboo, Mr. Cowdrey has done such missionary and other clerical work as his health permitted, and is at the present time in charge of the mission at Merrimac.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

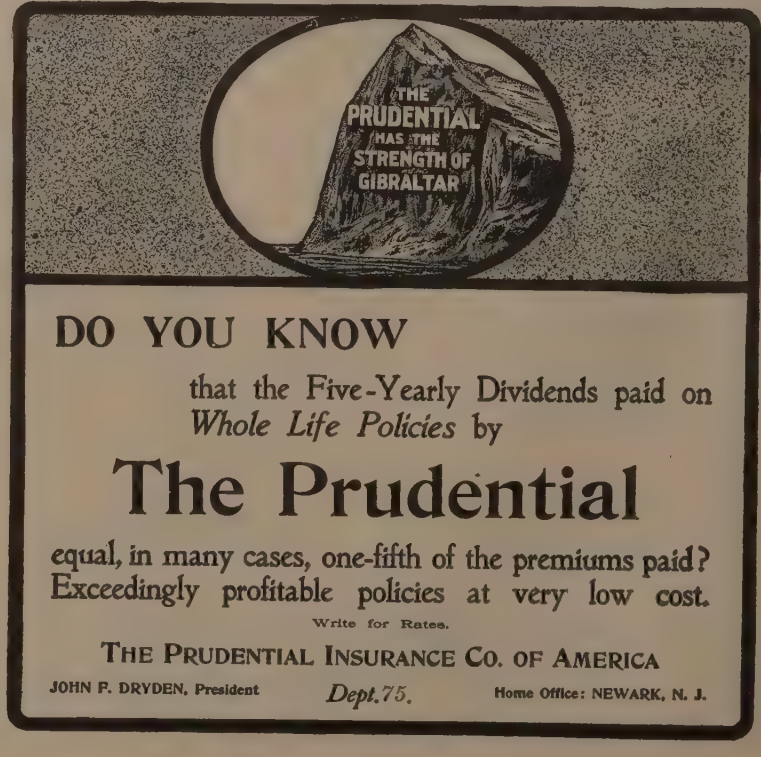
The Name Discussed at the Church Club.

The Eastertide banquet of the Church Club was held at Hotel Nicollet, Minnapolis, April 23d. The attendance was quite large—many ladies were present. The Change of Name was the topic of the evening. It created great interest and provoked a lively discussion. The "inexpedient" men were present and hazarded the opinion that the time was not yet ripe for a change. However, the majority of sentiment was in favor of dropping Protestant Episcopal and substituting something more definite and accurate.

The Rev. Dean Purves delivered the opening address. He entered into the subject with great vigor and earnestness. He maintained that the actual Name of the Church could never be changed; that was a closed question. But the local title could and should now be changed. The change would not alter the doctrine, discipline, or worship of the Church. The time was expedient to change the local title. He quoted from Judge Stiness' opinion regarding the impossibility of danger to property that might arise from the change. He would not favor any change that would be liable to cause trouble in this direction, or effect in any way the worship of the Church. We might rest assured no danger could possibly arise in either case. The Anglican Church never protested against Rome, while the opposite is true. The present title conveys erroneous impressions. It not only implies protesting against Rome, but also against everything that is Cathoic. It besmirches the Church, classifies us not only with the non-Episcopal bodies, but with the Dowieites, Spiritualists, etc. "Episcopal" was a tautological term emphasizing the office of Bishop. Several of the sectarian bodies have bishops, though in name only. Protestant bodies have their specialties, the Baptists, Presbyterians, Congregationalists, etc. Yet we never for a moment charge them with being arrogant. What shall we call ourselves? Catholic? Rome does not want us to have it. Shall Rome dominate? What effect will "Catholic" have upon outsiders? Will they take us for Romanists? No, they will take us for what we choose to call ourselves. There is no historic precedent for any portion of the Catholic Church using the term "Protestant." "The Church in America" is scriptural, ecclesiastical, and unobjectionable. If this title should prove objectionable to some body, should we be willing to barter our birthright? There is nothing arrogant or immodest in this claim, even if we are numerically smaller than some of the Christian bodies. We should assert our name with Christian charity.

The Rev. Theodore Sedgwick said Protestant Episcopal is not now descriptive, but was once, and should nevertheless be retained. It is a title which we held long and continued against all others. To consider ourselves the Catholic Church would be arrogant. Let us retain that which is ours and guard against presumption. What right have we to the word Catholic? We are not the whole Catholic Church. To protest means to declare, and was witness to Catholicity the Faith once for all delivered to the Saints. It is a declaration against Rome on one side and against sectarianism on the other. He believed in the title "Episcopal." It came to us from the Scottish Church.

The Rev. Dr. John Wright showed up Roman fallacies: Rome had no exclusive right to the term Catholic. Her terms of Communion and accretions to the faith are un-Catholic. "Protestant," is misleading. It is of German origin—got into the Prayer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Book through clerical error. Why should we perpetuate such a blunder? The Church is not Protestant, but Primitive—Catholic not Protestant in Creed! The term is affirmative and explanative, and puts us on a vantage position with Rome. The issue is with Rome, not with Protestantism.

Dean Slattery thought the time for correction not ripe. American Catholic or American Church are beautiful names, but we are not entitled to them. He admitted the present title is not a happy one.

The Rev. I. P. Johnson said we have always been apologizing for our existence. The only thing to apologize for is our method and our unfaithfulness.

Mr. S. N. Hays said: Two extremes are involved in this issue, Protestantism and Catholicism, which he interpreted to mean the stifling of privatejudgment or the subjection of man's reason to an Infallible head. Mr. F. O. Osborne spoke briefly and to the point, and favored as our title:: "One Holy Catholic and Apostolic Church." We were here first and received our inheritance from the Anglican Church.

The Bishop did not speak on the subject, on account of the lateness of the hour.

The same subject as also the Provincial System were discussed by the St. Paul Convocation at Wabasha on the 24th.

NEW JERSEY.

John Scarborough, D.D., Bishop.

Cloister at Salem—Vineland—Atlantic City—Haddonfield—Bi-Centenary at Burlington.

On the recent occasion of the visitation of the Bishop to St. John's parish, Salem (the Rev. C. M. Perkins, rector), a substantial cloister of stone, a memorial to a departed child, was dedicated. The cloister connects the church and chapel, and makes a passageway for the vested choir. The architects are Hewitt Brothers of Philadelphia, and the work was done under the direct supervision of Dean Perkins. The vested choir of St. John's has been endowed by Vice-Chancellor Grey and his wife as a memorial to their deceased daughter, and so its permanency is provided for. This plan is quite new and worthy of being copied.

St. John's has suffered a great loss in the death of Mr. Andrew Sinnickson, its senior warden, who passed out of this life recently at a good old age. His family was among the earliest Swedish settlers in South Jersey.

Trinity Church, Vineland (the Rev. Robert L. Stevens, rector), has been greatly blessed during the past year. The rector has recently begun a much-needed work among the inmates of the State School for Feeble Minded Women, which is located at Vineland. Dr. Mary Dunlop is in charge of the Home, and there are more than 150 inmates under her care.

Trinity has just been prospered materially through the generosity of a young man who recently died there after a long illness. He had come to Vineland seeking health, was visited by the rector and interested most deeply in spiritual things. After his death it was found that he had made provision in his will for the erection of a church tower and the purchase of a peal of bells, as well as the enlarging of the church itself. The tower has been built and is a beautiful structure of stone, and a chime of Meneely bells now calls the faithful to worship. It is hoped that there will be enough of the bequest left to carry out the rest of the donor's intent and enlarge the church, which is already overcrowded.

At the Church of the Ascension, Atlantic City, the large influx of winter and spring visitors has been filling the church every Sunday, so that it has been necessary to hold four and five services to accommodate all.

The Rev. J. H. Townsend, rector of the Ascension, has as his curate the Rev. John W. Williams, who also has charge of the new chapel of the Transfiguration at Chelsea, which will be a summer chapel only, open from June to September. Counting another chapel at Brigantine Beach, there are now five of our churches in Atlantic City, three of them open the year round. St. Augustine's (the Rev. James A. Deaver, rector), is for the large colored population especially, and is prospering wonderfully. The church building has been enlarged, doubling its capacity, and still there is need of more room. The work is entirely self-supporting, and the congregation have paid for most of the permanent improvements. There are now three colored congregations in the Diocese, and all of them are doing well.

The work at Grace Church, Haddonfield, has been prospering greatly of late. The Rev. W. H. Burkhardt assumed the rectorship last January, and since there has been a large increase in the work, and notably in the attendance of the Sunday School. A chapter of the Brotherhood of St. Andrew has been organized, with W. H. Benson as director and A. Y. McNeill as secretary. The Easter offering was $600, and the full apportionment for Missions will be paid.

Arrangements are in progress for the celebration of the bi-centenary of St. Mary's parish, Burlington. The special services will extend from May 10th to May 17th, with a celebration of the Holy Communion each week-day morning at seven o'clock, the former curates of the parish being celebrants. On Sunday, May 15th, the preacher will be the Rev. Wm. Allen Johnson, a former rector, and in the evening the Rev. John Fearnley, rector of St. Mary's Hall. On Thursday, May 14th, the Rt. Rev. the Bishop of Albany who was the ninth rector of the parish, will be the preacher, and there will be a luncheon, and in the evening a meeting in the old church, followed by a reception. On Sunday, the 17th, the Rev. George McClellan Fiske, D.D., of Providence, R. I., will preach in the morning, and the Rt. Rev. the Bishop of New Jersey in the evening.

This celebration will commemorate the opening of the old church. On the Feast of the Annunciation this year, services were held in commemoration of the laying of the corner stone on Lady day, 1703, and on last All Saints' day was commemorated the holding of the first services of the Church of England in the Town House, Burlington, All Saints' day, 1702, by the Rev. George Keith and the Rev. John Talbot, missionaries of the S. P. G.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Carnegie Organ—Easter at Sandusky.

A new organ which, as already stated, has been given by Mr. Andrew Carnegie to All Saints' Church, Cleveland, was used for the first time on Easter Day, and is a fine instrument.

The Easter offering at Calvary Church, Sandusky (Rev. T. E. Swan, rector), was $844.90, which enables the vestry to take up the first five bonds.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Mr. Dennison's Anniversary—Southeast Convocation—Newton Memorial Building—Church Club—Notes.

The 25th anniversary of the rectorship of the Rev. R. E. Dennison at St. Timothy's Church, Roxboro', was kept with anniversary services on last Sunday, and with a reception on the evening following. Mr. Dennison is a graduate of Hobart College, from which he received the degrees of B.A. and M.A., and was ordained deacon in 1867 by Bishop Coxe,

Rev. R. E. Dennison.

and priest in 1868 by Bishop Horatio Potter. He was assistant at Zion Church, New York, until 1869; at St. Mark's, Philadelphia, from that year until 1871; rector of Grace Church, Newark, N. J., until 1873; and since 1878 has been rector of St. Timothy's, Roxboro, which parish has largely been built up by his active ministrations.

The Church Club dinner which was postponed from January, took place in the

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
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ANCHOR, ECKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MESSOURI, RED SEAL, SOUTHERN } St. Louis.
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Bullitt Building on the evening of Thursday, April 23d. Mr. Geo. C. Thomas presided, and introduced the Bishop Coadjutor of the Diocese, who made the opening address. An address was made by the Rev. John Lindsay, D.D., rector of St. Paul's Church, Boston, on "The Duties of Laymen in the Church." Mr. John W. Randall of Annapolis, Md., spoke on "Religious Toleration in the Colonies," and mentioned incidentally that in Colonial Maryland, members of the Church of England had in a memorial styled themselves "Protestant Catholics." He also said that as early as 1780 a convention of 27 clergy and laity at Chester, Md., passed a resolution that the name of the Church, which had heretofore been styled the "Protestant Church," should be "Protestant Episcopal," and the name was finally adopted in 1785.

The Episcopal Hospital mission celebrated its fortieth anniversary at the evening service on Low Sunday. The sermon was preached by the Rev. H. A. F. Hoyt, rector of St. John's Church, Lower Merion. The Rev. Joseph Manuel has been the minister in charge of this work for several years past, and under his direction the mission has made remarkable progress. There are now on the rolls of the mission 700 communicants and there are over 2,000 children in the Sunday School.

The Society of the Alumni of the Episcopal Academy held its 26th annual meeting on Friday evening, April 24th, in the chapel of the Academy. The election of officers resulted as follows: President, the Rev. J. Andrews Harris, D.D.; Vice-President, Geo. C. Thomas; Secretary, Dr. William H. Klapp; Treasurer, William W. Frazier, Jr. The Treasurer of the Endowment Fund, Mr. John Douglass Brown, reported that $12,117.33 is now invested.

The quarterly meeting of the Southeast Convocation was held in the new parish building of the Church of the Crucifixion (the Rev. H. L. Phillips, rector), on Wednesday, April 22. The Treasurer reported that all parishes had paid their assessments for this year—the most favorable financial report ever made in the Southeast Convocation. Encouraging reports were read from all the missions, especially that of St. John the Evangelist, of which the Rev. George A. Hanna is missionary-in-charge. The Rev. Geo. S. Gassner, of the Seamen's Mission, stated that his work among seamen had almost doubled. Plans are being made to enlarge the parish buildings of the Italian mission, to meet the increased demands of the church and Sunday School. A missionary meeting was held in the evening, at which addresses were made by the Rev. H. L. Duhring, D.D., the Rev. Samuel Ward, the Rev. H. L. Phillips, and others.

The Clerical Brotherhood resumed its meetings on Monday, April 20th, when an address was made by the Rev. R. A. Edwards, D.D., rector of Holy Innocents, Tacony, on "Some Contrasts Between English and American Church Life."

The semi-annual commendation day exercises of the Episcopal Academy were held on Thursday, April 23rd. In the absence of Bishop Whitaker, the Rev. J. Andrews Harris, D.D., presided and made a brief address. The middle and lower schools had their part of the exercises in the morning, and the upper school exercises were held in the evening, at which time Dean Penniman of the Univercity of Pennsylvania made an address and conferred certificates and honors on 72 boys.

On Sunday evening, March 22nd, 93 persons received confirmation at the Church of the Holy Apostles; after the service they met the Rector in the parish building to receive their certificates of confirmation, and at the same time each member of the class received as a special remembrance from the rector a copy of *The Earnest Communicant.* The Bishop-Coadjutor was present on this occasion and shook the hand of each candidate. On the following Sunday during the regular session of the Sunday-school, the Superintendent, Mr. Geo. C. Thomas, presented each person confirmed from the school with a copy of *Our Church and Her Services,* by Bishop Oxenden. This has been Mr. Thomas' custom for many years. The Associate Superintendent, Mr. Ewing L. Miller, also sent to each candidate a copy of the booklet entitled *Holy Communion—Simple Preparation,* accompanied by a letter in which all were urged to make a very special and careful preparation for First Communion. Nearly all of the newly confirmed persons received their First Communion at the 8 o'clock celebration on Passion Sunday.

The opening of the Richard Newton Memorial Building of the Church of the Holy Apostles took place, as already stated, on the afternoon of Sunday, March 29th. A specially prepared order of service was followed after which Mr. Geo. C. Thomas, the donor of the edifice, made the presentation. The rector, the Rev. Nathaniel S. Thomas, then made an address of acceptance, and presented Mr. Geo. C. Thomas with a Prayer Book and Hymnal bound in crimson morocco, as "small tokens of the love and esteem of the officers, teachers, and scholars of the Sunday-school." Telegrams were read from the Rev. R. Heber Newton, D.D., of Leland Stanford University, California, and the Rev. William Wilberforce Newton, D.D., now at Dinan, Brittany, expressing their gratification at this splendid memorial on their father's life and work, and their regret that they could not be present at its opening. The Newton family, however, was represented by Dr. William Wilberforce Newton, Jr., grandson of the Rev. Dr. Richard Newton, who made an address of appreciation. In the lower hall of the building is a tablet which bears the inscription:

To the
Glory of God
and in loving memory of
RICHARD NEWTON
Some time Rector of St. Paul's Church in this City
This building is erected by
George C. Thomas

who thus gratefully acknowledges the large measure of inspiration he has received in Sunday School and Missionary Work from this faithful friend and pastor.

"In every work that he began in the service of the house of God, and in the law, and in the commandments to seek his God, he did it with all his heart and prospered."—II. Chr. 31 : 21.

The new building, including the chantry, is 123 feet long and 86 feet deep. From the street level to the top of the ridge, the total height is 70 feet. It was designed by Duhring, Okie and Ziegler, in the Romanesque or Norman style of architecture, and corresponds with the style of the church and old parish buildings.

The edifice is of dark Pompeiian brick and brownstone trimmings. The interior of the main Sunday-school room is lined on all sides with light-colored bricks. The roof, which is entirely of chestnut, is supported by five large timberwork trusses, and the ceiling has been divided into large wooden panels. In this roof there are twelve large dormer windows, giving ample light and ventilation. The edifice will be connected by a cloister with the old Sunday-school building, which Mr. Thomas will have remodeled for a girl's gymnasium. Work on the latter will be begun in a few days.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

Removal of the House of the Merciful Saviour.

By reason of additions soon to be made to Carnegie Library and Museum, the House of the Merciful Saviour has been obliged to vacate the home it has occupied for several years, as the property adjoined that on which

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Our attention has been attracted by a unique little book which our advertiser, the Elkhart Carriage and Harness Manufacturing Co. of Elkhart, Ind., is sending out with their new catalogue. It shows on opposite pages the styles of 30 years ago and the corresponding patterns of to-day. The comparisons are very interesting. A noticeable feature of the old-time illustrations is that it was customary to show only two wheels—those exposed on the face of the cut. The modern catalogue illustration engraved upon copper direct from the photograph has the decided advantage of showing every little detail of the vehicle as it really is and in its true proportion, which is very much more satisfactory. The large catalogue issued by this advertiser will be sent free to any reader of this paper who will write for it. These people make everything they sell and sell only to the consumer. They have no agents or branch houses, and so all extra profits and expenses are done away. Write to-day and mention The Living Church.

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Special General Assembly Train to Los Angeles.

The Passenger Department of the Chicago & Northwestern Railway announces that a special train has been arranged for account the General Presbyterian Assembly at Los Angeles, to leave Chicago 10:30 P. M., Wednesday, May 13th, with through Pullman sleeping cars to Los Angeles without change from Pittsburgh, Columbus, Dayton, Cincinnati, Louisville, and Indianapolis—Pullman standard and Pullman tourist sleeping cars from Chicago without change.

The route is over the only double track railway between Chicago and the Missouri River, through the typical western prairie country of northern Illinois and Iowa, and via Denver, Colorado Springs, Pueblo, Leadville, Glenwood Springs, Salt Lake City, and Sacramento to Los Angeles. The Special will stop a few hours for sight-seeing at Denver, Colorado Springs, Salt Lake City, and Sacramento, spending Sunday at Salt Lake.

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the Library stands, and was condemned for public purposes. A residence was found in the neighborhood, at 39 Dithridge Street, and has been fitted up, and the work now being continued under the supervision of Mrs. S. G. Hammond, supported by contributions from parishes and individuals in the city and suburbs. The house has accommodations for twelve inmates, a prominent feature of it being a room for convalescents. This room has beeen furnished entirely anew, by the Sunshine Circle, who will also pay for its maintenance. Parishes contributing to the refurnishment of the home at this time are Trinity, St. Peter's, and St. John's, Pittsburgh; Nativity, Crafton; and the Church of the Epiphany, Bellevue. The House does work among women and girls. On Monday, April 20th, the House was opened by a service of Benediction by the Bishop of the Diocese, assisted by the Rev. Messrs. Danner, Wells, Lamb, and Harvey, and the Rev. Drs. Grange and Bragdon. Addresses were made by the Rev. Drs. Grange and Bragdon, and the Rev. Messrs. Danner and Wells.

QUINCY.

Progress at Macomb.

WORK is revived at St. George's, Macomb, of which the Rev. Francis M. Wilson is in charge, and Mr. Wilson has also expanded the work by reviving a mission at Bushnell and opening a new one at Colchester. He baptized three children on Easter even and two more on Low Sunday. A handsome white silk altar cloth was presented by the young ladies of the parish on Easter, and the gift of a font is promised by Mr. Kirk. All but three of the communicants received the Blessed Sacrament on Easter. Macomb is an important strategic point by reason of the location in that place of one of the larger normal schools, which draws its clientage from all parts of Illinois and adjoining states. Mr. Wilson asks that any of the clergy knowing of churchmen among the students would advise him of the fact.

RHODE ISLAND.

THOS. M. CLARK, D.D., LL.D., Bishop.
WM. N. MCVICKAR, D.D., Bp. Coadj.

Providence Convocation – Brotherhood Council.

THE ANNUAL meeting of the Convocation of Providence was held in the Church of the Saviour, Providence (Rev. Francis L. Whittemore, rector), on Wednesday, April 22nd. The officers of the past year were re-elected: Dean, the Rev. Sam'l H. Webb; Secretary, Mr. Edward I. Nickerson; Treasurer, Mr. Geo. H. Humphrey. Missionary reports were made by the Diocesan Missionary and from the various missionary stations in the Diocese. By a separate vote of clergy and laity the By-Laws were so changed as to call for two meetings of the Convocation each year, instead of three, viz: the fourth Wednesdays in April and October.

THE SPRING meeting of the Providence Local Council, Brotherhood of St. Andrew, will be held on Monday evening, May 4th, at the parish house of the Church of the Redeemer, Providence (the Rev. F. J. Bassett, D.D., rector). The speakers are to be the Rev. Dr. Bassett and the Rev. Mr. Rousmaniere, rector of Grace church, Providence.

THE NEXT session of the Rhode Island Diocesan Convention will be held in St. Stephen's Church, Providence (the Rev. Geo. McClellan Fiske, D.D., rector), on Tuesday, May 19th, at 9 A. M.

SACRAMENTO.

W. H. MORELAND, D.D., Miss. Bp.

The Board of Inquiry.

THE BOARD OF INQUIRY summoned to investigate allegations preferred by the Rev. Wm. Bollard and others against the Bishop of Sacramento, met at the Occidental Hotel, San Francisco, on the morning of April 22nd, and organized by the election of the Rev. A. G. L. Trew, D.D., of the Diocese of Los Angeles as President, and the Rev. Wm. Seymour Short of Oregon as Secretary. A quorum was present, including those mentioned and also Archdeacon Emery, the Rev. Dr. Clampett, and Mr. W. A. M. Van Bokkelen of California, Rev. P. H. Hickman of Colorado, Rev. E. T. Simpson of Oregon, Messrs Cleveland and Lee of Los Angeles, while Dean Hart of Colorado and the Rev. B. W. R. Tayler of Los Angeles arrived after the organization had been effected. Mr. John A. Wright of San Francisco was chosen as Church Advocate. The hearing then proceeded with closed doors.

The following special dispatch is received:

SAN FRANCISCO, April 27.—Board of Inquiry to investigate charges against Bishop Moreland has carefully considered the charges and the evidence produced before it, and in accordance with the provisions of the canons has made its report and return of its conclusions thereon to the proper authorities. The Board and all of its members, however, still consider themselves bound by the evident intent of the canons, as well as by considerations of courtesy to the Presiding Bishop, not to reveal the result of their deliberations.

By order of the Board,
A. G. L. TREW, *President.*
WM. SEYMOUR SHORT, *Secretary.*

SALT LAKE.

ABIEL LEONARD, D.D., Miss. Bp.

Loss of a Legacy.

THE CHURCH in Utah loses a legacy of $20,000, left by Miss Charlotte A. Mount for the erection of a church in Salt Lake City, which legacy has been thrown out by the New York Supreme Court. Miss Mount was a maiden lady residing in New York, who was much interested in mission work and who was the donor of the present St. Paul's church and rectory in Salt Lake City. Her present gift was held illegal by reason of technicalities in the form of donation.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Service in a Colonial Church – Columbia

ON LOW SUNDAY the usual annual service was held at the old Colonial church of St. James, Goosecreek, about 20 miles from Charleston. A special train consisting of five coaches, filled to overflowing, took the congregation from the city, and many more people went from the country around. Rev. John Kershaw, D.D., rector of St. Michael's, Charleston, conducted the service, and preached from St. Matt. xi. 28 and 29. The service was read from the same Prayer Book which the Rev. Edward Ellington (an early rector) used during the Revolution, when, on one occasion, a member of the congregation flung a Prayer Book at his head because he followed the text and prayed for the King and the Royal Family. This Prayer Book now belongs to Mr. F. G. Ravenel of Charleston, and it was used by Dr. Kershaw, together with the "Breeches Bible," printed in 1639, and now the property of Mr. A. W. Marshall, senior warden of St. Michael's. All the congregation could not get into the church.

The earthquake of 1886 greatly injured the building. Both gables fell out, the walls were badly damaged, and the mural tablets and the Royal Arms of England over the chancel, were broken and defaced. The vestry determined to repair the damages, but it was 10 years before sufficient funds were collected. Two years before the earthquake, Mr. T. W. Bacot, a member of the vestry of St. Philip's, Charleston, visited the church with a family party, one of whom was an artist. This lady made an exact copy in oils of the Royal Arms, which was afterwards sent to the Registrar of the Diocese of Massachusetts, who had asked for it, the

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Royal Arms being found in only two or three churches in the United States. From this copy, the Arms were restored after the earthquake. Substantially, the church stands today as it did in 1714—the year it was built.

The Rev. J. Maxwell Pringle of Charleston, who has had in his possession two offertory plates belonging to old Christ Church, Columbia, which was destroyed by fire, has presented them to Trinity Church and chapel, Columbia. A reading room which will be open every night except Sunday, has been started at Trinity mission, Columbia.

SOUTHERN VIRGINIA.

A. M. Randolph, D.D., LL.D., Bishop.

Pulpit at Lynchburg.

A handsome pulpit has been erected in St. Paul's Church, Lynchburg, as a memorial to the late rector, the Rev. Dr. T. M. Carson. It was unveiled at the morning service on April 20th.

The pulpit was covered with a white cloth until just before the sermon, at which time little Milnor Lile, son of Professor W. M. Lile of the University of Virginia, and a grandson of Dr. Carson, advanced toward the chancel, dressed in the robes of a chorister, and pulled a cord, which removed this covering. At the close of his sermon Rev. J. M. Owens, the rector, paid an appropriate and touching eulogy to the memory of the late rector.

The pulpit, which is quite tall, is of metal scroll work, in which are handsomely fashioned several emblems. On the front are the words of the text of Dr. Carson's first sermon, preached in St. Paul's 33 years ago, "We preach Christ crucified," and below, "To the Glory of God and in Memory of Theodore M. Carson, D.D., 1870—Beloved Rector of the Parish—1902."

The base of the pulpit is of pure white marble, and is relieved by several short columns. The entire work is superb, and is a fitting addition to the chancel of this beautiful church edifice.

TENNESSEE.

Thos. F. Gailor, D.D., Bishop.

Easter Services.

In Memphis all the churches had elaborate choral services on Easter Day. At St. Mary's Cathedral (Very Rev. J. Craik Morris, Dean), the offering was the largest that had ever been given, which marks another advance step in the building of the new Cathedral, a portion of which the Bishop expects to erect within a year. At Calvary (Rev. Dr. Davenport, rector), the Easter service was a fit culmination of the Lenten music which has been given under the direction of Mr. R. Jefferson Hall, the organist and director of Calvary choir, and his rendition of these musical works, as Stainer's "Seven Last Words," "Mount of Olives," etc., marked an epoch in religious music in Memphis. St. Anne's Church, Woodstock (Rev. Thomas D. Windiate in charge), is announced as free from debt and ready for consecration. At Grace Church (Rev. Granville Allison, rector), the offering was over $400, and the parish for the first time in 25 years, is free from debt. With this announcement comes another advance in this parish with the steps taking to build a new church. Plans have been drawn for the new structure, of which the present chapel will form a part, and a large amount is already in bank to be used in building the new church, which is to be of stone and to cost in the neighborhood of $50,000.

VIRGINIA.

Robt. A. Gibson, D.D., Bishop.

Easter at Fredericksburg.

Easter Day, in Trinity Church, Fredericksburg, was preceded by a devotional Holy Week with daily services and the three hours' service on Good Friday, all the services being well attended. The great Festival Day came in with ideal weather and a large congregation met at the early celebration to worship our Risen Lord. At the second celebration, which was fully choral, the church was well filled. At the children's service, at 4 p. m., the prizes were distributed and the mite boxes collected, which latter contained $48. In the evening another large congregation assembled. The music at all the services was exceptionally fine and was rendered by a choir of communicants. This church has been greatly improved during the past year by many gifts and memorials; among these being a much enlarged altar with retables, a silver-gilt communion service and bread box, and a handsome altar book. The church was very beautifully decorated, everything pointing to a risen life. The offerings for the day were $1,256; one thousand of this being appropriated to the Endowment Fund as a beginning.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop

New Chapel at Indian Head—Sunday School Institute.

In St. John's Parish, Accokeek, in the Maryland portion of the diocese of Washington, a new chapel, St. James, has recently been completed and opened for divine service at Indian Head. This is a point on the Potomac river where the U. S. proving ground is established, and in addition to the officers and men stationed there, an increasing community is growing up. Mission services were begun some time ago, and much interest has been shown in the building of the chapel by the people of Indian Head, where it is the first and only place of worship. This has been

Educational.

ILLINOIS.

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shown in the manner of its furnishings, which, as described by a correspondent of the *Church Militant*, are of a unique character. The altar of oak was made at Indian Head, and the altar cross will be cast at the Washington navy yard, and finished by one of the congregation. The wife of one of the officers gave two pairs of brass shell cases to be used for altar vases, and through the commandant of the proving ground a 13-inch steel shell, the largest used in the navy, was obtained. This placed on its point in a concrete base and with a metal bowl in the cavity of the larger end serves for a font. This shell has been through several inches of armor plate, and it is said "will continue its service of warfare by holding the element used in making soldiers of Christ." The lectern was made by a member of St. John's chapel in the same parish as the new building, and an embroidered antependium for it has been sent from Christ church, Washington. The ladies of the congregation have completed the furnishing of the chancel and carpeted the aisles. The altar vessels and linen, as

CONSECRATION OF ALL SAINTS' CHURCH, NEVADA, MO.

well as the priest's vestments, have yet to be brought from other parts of the parish.

THE APRIL meeting of the Sunday-school Institute was held in Easter week, and was a social occasion. Instead of the usual papers and discussions, a program of music, excellently rendered, was provided for the evening's entertainment, followed by light refreshments, and a pleasant hour of social enjoyment.

THE TRUSTEES of the Eye and Ear Hospital hope soon to begin the new building, as the sum of $10,000 has been offered, on condition that the remaining $1,000 needed be raised. There is no doubt of this, as a considerable portion of the sum has already been received.

WEST MISSOURI.

E. R. ATWILL, D.D., Bishop.

Improvements in Kansas City—Church Consecrated at Nevada.

ON MONDAY, April 20th, the Southern Convocation of the Diocese of West Missouri assembled in All Saints' Church, Nevada, Mo. On Tuesday morning the church was solemnly consecrated. The Instrument of Donation was read by Mr. A. A. Patterson, senior warden, and the Sentence of Consecration by the rector, the Rev. Edmund A. Neville. This makes the third church presented for consecration by Mr. Neville within three years. At 1:30 P. M. the Bishop, clergy, vestry, and a number of ladies sat around the festal board at Hotel Mitchell and enjoyed a royal feast. In the evening, papers on "The Proposed Correction of the Legal Title of the Church," and, "What the Episcopal Church Stands For," were read and discussed. The services and meetings were most helpful, and the members of All Saints' parish will have pleasant recollections of the meetings of the Convocation for a long time.

IMPROVEMENTS just completed at St. Mark's church, Kansas City (the Rev. D. G. Mackinnon, rector), include the redecoration of the edifice and the gifts of a processional cross, memorial vases, brass candlesticks, altar book rest, and alms basin.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Buffalo Archdeaconry—Easter in Buffalo—Dundee—Buffalo Notes.

THE ANNUAL meeting of the Archdeaconry of Buffalo was held in Grace church, Lockport (the Rev. W. F. Faber, rector), Wednesday, April 22nd. Bishop Walker celebrated the Holy Communion. At the business meeting the Treasurer's report showed a total of receipts for the year, from offerings and other sources, of $5,803.79; disbursements $4,974.57; leaving a balance of $829.22. Reports of work in the mission stations indicated progress and encouragement. The Missionary Board, as constituted last year, was reëlected, viz: The Rev. Messrs. Geo. B. Richards, C. J. Davies, and W. F. Faber, and Messrs. N. Rochester, H. C. Hodges, and E. H. Boynton; the Rev. N. W. Stanton, secretary, and Mr. W. H. D. Barr, treasurer. The following were placed in nomination to the Bishop from whom to appoint an Archdeacon in succession to the Rev. Dr. C. A. Bragdon, removed from the diocese: the Rev. Messrs. G. W. S. Ayres, G. S. Burrows, and H. S. Gatley.

In the evening, missionary addresses were made by the Rev. W. Stanley Barrows on Missions in the South; the Rev. G. B. Richards on The Need of Missions for the Sake of the Church; the Rev. T. B. Berry on Missions in the West; Mr. T. H. Clough on his work as lay-missionary among the Indians on the Cat-

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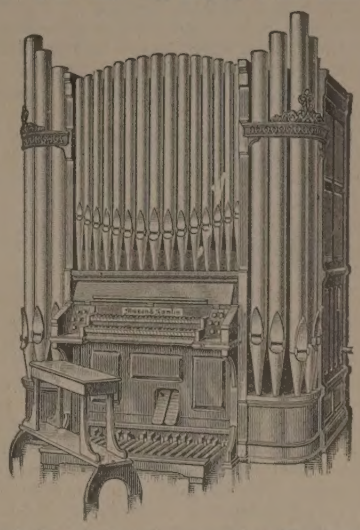

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taraugus Reservation; after which the Bishop spoke on the need of increased interest in Diocesan Missions.

At St. Thomas' Church, Buffalo (Rev. E. Macomb Duff, rector), the Easter offering amounted to $120.00. The parish societies have earned during the year $1,000 towards the church and guild house building fund. The parish is made up of people who are wage-earners, and last reported 247 communicants.

On Easter Day the offerings at St. Mary's amounted to $2,025.00; at the Ascension, $2,000; at St. Paul's, for the endowment fund, $1,600.

An Easter gift to Grace Church, Dundee, was a check for $125 from Miss Harriet Harris of Rochester, for the purchase of a bell.

The Woman's Auxiliary of the Church of the Good Shepherd, Buffalo, gave a set of twenty-six linen choir cottas, hand-made, for Easter. Mrs. Edward Dows, a parishioner, made and presented to the Church of the Good Shepherd on Maundy Thursday, for use on Good Friday, an altar frontal, pulpit fall, stole, and book marks of black corded silk suitably embroidered. Through the efforts of the women of the parish the sum of $550 has been raised to cancel a street paving tax levied by the city. This assessment is now paid two years in advance of the time in which it had yet to run.

WESTERN TEXAS.

Jas. S. Johnston, D.D., Miss. Bp.

Memorial Gifts at Corpus Christi.

A number of memorial gifts at the Good Shepherd, Corpus Christi, were received on Easter Day, among them being a very handsome rood-screen of brass and iron to the memory of the late Miss Henrietta Mallory, formerly a member of and earnest worker in the parish; a stained glass window, to the memory of the late Dr. J. D. Westervelt and his son Harmon, and one containing a panel framing an excellent picture of Reni's "Mater Dolorosa," to the memory of Tito P. Liveen, a former vestryman, and his wife. At the night service, the Sunday-school, assisted by the vested choir, rendered a cantata, "The Wonderful Story," the collection being taken up for the Library Fund. The Easter offering put the parish entirely out of debt and a new and vigorous lease of life seems before it. This is the sixth year of the present rector's ministry.

CANADA.

News of the Dioceses.

Diocese of Huron.

The regular meeting of the Board of the General Missionary Society was held in London, April 23rd. A Missionary Loan Exhibition was arranged to be held there at the same time, at which the presence of some of the Bishops who came up for the Board meeting was of assistance as well as that of the visiting missionaries, exhibiting costumes and giving addresses illustrated by lantern slides. Many aspects of missionary work were illustrated in the various courts, both from the foreign field and from the Canadian Northwest.

The quarterly meeting of the rural deanery of Prince Edward was held in St. John's church, Stirling, April 21st. The morning session was given over to the discussion of Sunday School work. A mission was begun the second week in April, in St. Bartholomew's church, Toronto, conducted by the Rev. Arthur Murphy.

Diocese of Moosonee.

In Bishop Newnham's last letter (they have only the opportunity of sending letters from Moose Fort, two or three times in the year), he mentions that their present greatest need is a special fund for their Indian orphans. The Bishop reached home in October, much disappointed that the accident to his knee on his way down to the general synod made him miss that great gathering of clergy and Bishops from the Atlantic to the Pacific. He speaks hopefully of the work in his diocese, but deplores the small number of workers, while the field is so large. There has been a great deal of sickness among the Indians all round James' Bay during the past year. The Bishop looks forward to the arrival, next June, of a lady with hospital training to take charge of the little Indian hospital at Moose Fort.

Diocese of Quebec.

Bishop Dunn preached the sermon for the St. George's society in the cathedral, Hamilton, April 19th. Mrs. Dunn, who has been diocesan president of the Quebec W. A. for nine years, has sent in her resignation. One of the reasons she gives is that some one else should have the privilege she has enjoyed so long.

Diocese of New Westminster.

A strong appeal has been made for funds for this diocese and for the new diocese of Kootenay, as yet unendowed, which has been divided off from the southeastern section.

Diocese of Montreal.

At the regular quarterly meeting of the governing board of the Diocesan College, Montreal, Archbishop Bond in the chair, April 16th, votes of thanks were passed for many valuable gifts. The annual convocation for the conferring of testamurs on the members of the graduating class will be held in the convocation hall of the building, May 1st. The annual meeting of the corporation will be held May 19th. The annual service of the Girls' Friendly Society for the diocese was held at the Church of St. John the Evangelist, April 22nd, in the evening, with a celebration of Holy Communion on the morning of the same day at 7 o'clock. At the vestry meeting of this church the report showed that the church debt was reduced to less than half during the past year.

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